

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/



arc 5021



Harbard College Library

FROM

Hon Charles Summer



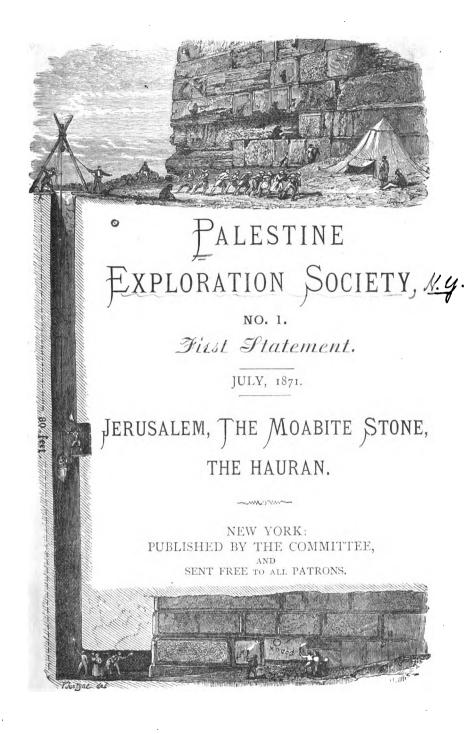
With the car Trc 502-1 PALESTINE EXPLORATION SOCIETY, NO. 1. First Statement. JULY, 1871. JERUSALEM, THE MOABITE STONE, THE HAURAN. NEW YORK: PUBLISHED BY THE COMMITTEE. SENT FREE TO ALL PATRONS.

CONTENTS.

	PAGE
1. American Explorers in Palestine, by the Chairman .	5
II. THE ENGLISH PALESTINE EXPLORATION FUND, do.	7
III. THE PALESTINE EXPLORATION SOCIETY, do	10
IV. RECENT EXPLORATIONS IN JERUSALEM, BY REV. W. I. BUD-	
ington, D.D.	12
V. THE MOABITE STONE, BY REV. HOWARD CROSBY, D. D.	17
VI. PROPOSED EXPLORATION OF THE COUNTRIES ON THE EAST	
SIDE OF THE JORDAN, BY W. H. THOMSON, M. D	21
· VII. Inscriptions Discovered at Hamath in Northern Syria,	
BY J. AUGUSTUS JOHNSON.	31
VIII. CONCLUDING APPEAL, BY THE CHAIRMAN,	34

طبع في مطبعة

STONE & THOMSON, 142 Fulton Street, New York.



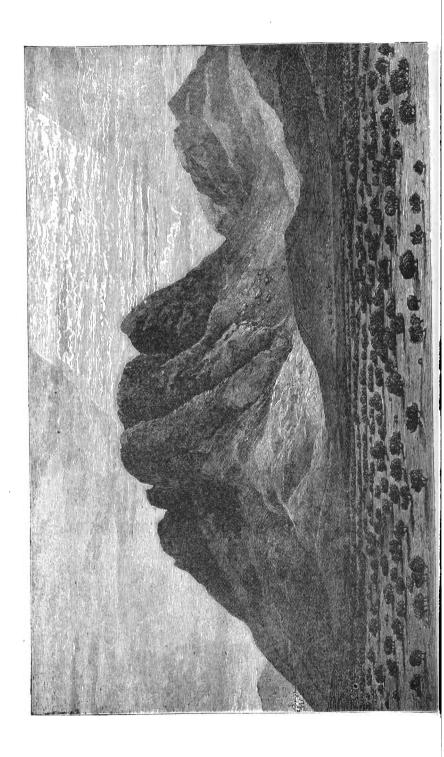
1872, Aug. 13. Gift of Hoon. E. harles Sumner, of Boston. (H. 21. 1830.)

Entered, according to the Act of Congress, in the year 1871,
in the Office of the Librarian of Congress at Washington, by
THE PALESTINE EXPLORATION SOCIETY.

24.22

PALESTINE EXPLORATION SOCIETY.

Digitized by Google



PALESTINE EXPLORATION SOCIETY.

AMERICAN EXPLORERS IN PALESTINE.

I.

The first impulse towards the exploration of Palestine, in recent times, was given by Dr. Edward Robinson in 1838. Dr. Robinson went through the Holy Land, not as a mere traveler making notes of his passing observations, but as a student of Biblical History and Antiquities making researches upon a well-defined method, with the scientific motive of preparing a work on Biblical Geography. fitted himself for the journey by the special studies of fifteen years, had mastered the whole literature of his subject, and had mapped out distinctly the points of inquiry which previous travelers had left undeter-But he had also qualifications for his task such as are seldom combined in any one man;—a discriminating judgment, a retentive memory, comprehensive and well-digested knowledge, accurate powers of observation, the habit of patient and cautious investigation, and a rare faculty of common sense in sifting facts and weighing evidence. The most eminent geographers of Europe at once recognized the great value of Dr. Robinson's researches in a geographical point of view; but controversy was awakened by his opinion touching the Church of the Holy Sepulchre and other places of reputed sanctity, and by his broad canon of historical research—"that all ecclesiastical tradition respecting the sacred places in and around Jerusalem and throughout Palestine is of no value, except so far as it is supported by circumstances known to us from the Scriptures, or from other contemporary history." Next to the testimony of the Scriptures and of Josephus, Dr. Robinson gave importance to the preservation of the ancient names of places among the common people. In this branch of inquiry he had the invaluable aid of Dr. Eli Smith, a master of the language and the character of the Arabs, and an acute and careful observer.

The researches of 1838 were followed by a second journey of Dr. Robinson in 1852. In the meantime the greater part of his identifications of disputed sites in Palestine and the region of Sinai had been accepted by travelers and scholars, and his estimate of tradition, though it disturbed many cherished associations, had come to be regarded as founded in reason. All subsequent writers upon the Holy Land who are entitled to any consideration have profited by Dr. Robinson's "Biblical Researches;" and these remain to this day the great storehouse of information upon the geography of Palestine—his projected work on the Physical and Historical Geography of the Holy Land not having been completed at the time of his death.

But Dr. Robinson was not equipped for a thoroughly-scientific exploration of the Holy Land. He went at his own charges, having but a single companion, with few instruments, and no trained assistants for a proper survey. He opened the way to a scientific exploration, provided sound instructions and positive data for others; but he himself reported that "there yet remained much land to be possessed."

In 1848, Lieutenant Lynch and his party made a scientific examination of the Dead Sea, so careful, thorough, and complete, that the official report of the United States Expedition under his command has become the standard authority upon that anomalous feature of Palestine.

The publication of "The Land and the Book," by Dr. W. M. Thomson, in 1859, while it added much to our knowledge of Biblical localities in Palestine, popularized the illustration of the Bible from the natural scenery and history of the Holy Land, and from the manners and customs of its inhabitants.

Dr. Barclay's "City of the Great King," published in 1858, made some substantial additions to our knowledge of the topography of Jerusalem; Mr. Osborn's "Palestine, Past and Present," 1859, was a contribution to the natural history and the cartography of the Holy Land; Professor Hackett's "Illustrations of Scripture," published in 1860, gave a life-like tone to many passages of the word of God from the natural phenomena and the social customs of Palestine; and other Americans, travelers and missionaries, have enriched our literature with journals, reports, and monographs upon the same fruitful theme.

We do not here speak of the obligations of Biblical science to ex-

plorers from other nations,—English, French, German, Dutch, Russian,—who have followed in the path opened by Robinson; for the object of this brief paragraph is not to give a résumé of modern explorations in Palestine, but to recall Americans to their duty in a field where their own countrymen were pioneers, and where American scholarship and enterprise have won such distinguished merit. If of late years we have suffered France, Germany, and especially England, to lead us, their successes should stimulate us to an honorable rivalry for a precedence that was once fairly American.

The appeal lately made to the public spirit and national pride of Great Britain concerning maritime discovery and survey applies with equal force to Americans concerning explorations in the Holy Land. "We fear," says "Nature," "that if we do not bestir ourselves, the credit which has been won by British scientific enterprise will pass elsewhere. Having shown other nations the way to the treasures of knowledge which lie hid in the recesses of the ocean, we are falling from the van into the rear, and leaving our rivals to gather everything up. Is this fair to the eminent men who have freely given their best services to the nation, and obtained for it a glorious scientific victory? If their success is regarded by other countries as so distinguished that they are vieing with each other for a participation in it, surely we ought at least to hold our own."

THE ENGLISH PALESTINE EXPLORATION FUND.

II.

"Early in the year 1864, the sanitary state of Jerusalem attracted considerable attention; that city which the Psalmist had described as beautiful for situation, the joy of the whole earth,—had become one of the most unhealthy places in the world; and the chief reasons assigned for this melancholy change were the inferior quality of the water, and the presence of an enormous mass of rubbish which had been accumulating for centuries. With the rubbish it was hardly possible to deal, but the water supply seemed an easier matter, and several schemes were proposed for improving it, either by repairing the ancient system, or by making new pools, cisterns, and aqueducts.

Before, however, any scheme could be carried out, it was necessary to obtain an accurate plan of the city; and, with this view, Miss Burdett Coutts, a lady ever ready to promote good works, placed a sum of ££00 in the hands of a committee of gentlemen interested in Jerusalem. The Committee requested Lord de Grey, then Secretary of State for War, to allow a survey to be made by a party of Royal Engineers from the Ordnance Survey, under the direction of Sir Henry James, and obtained a favorable answer."*

Captain Wilson, R. E., was in command of this party, and performed with thoroughness and skill the particular task assigned to The opposition of the Turkish authorities frustrated his plan for improving the water supply of Jerusalem; but the discoveries of ancient ruins which he incidentally made while tracing out the aqueducts and cisterns of the times of Solomon and Hezekiah, awal:ened new zeal for the exploration of the old city, with a view to the settlement of disputed points of topography. Accordingly a society was formed in England, under the name of "The Palestine Exploration Fund," "for the accurate and systematic investigation of the Archæology, Topography, Geology, and Physical Geography, Natural History, Manners, and Customs of the Holy Land, for Biblical illustration." In 1867 a party was sent out, under command of Captain Warren, R. E., which remained in Palestine for three years, chiefly occupied in and around Jerusalem. The reports and journals of Captain Warren, and other matters relating to the expedition were published in a series of Quarterly Statements, which are of great interest and value; and the general results of the three years have been embodied in an illustrated volume, called "The Recovery of Jerusalem."

Through the liberality of Messrs. D. Appleton & Company, to whose kindness we are indebted for several illustrations in this pamphlet, this volume will be furnished at the wholesale price to all patrons of the American Palestine Exploration Society who shall apply for it through the General Agent, Rev. J. A. Saxton, No. 34 St. Marks' Place, New York. A summary of the results of exploration in Jerusalem, prepared by Rev. W. L. Budington, D. D., is given under Section IV. of this pamphlet.

^{*} The Recovery of Jerusalem, p. 4

The Committee of the Palestine Exploration Fund in England consists of the following persons, who, it will be seen, represent a wide range of religious belief, and of social position and influence:—

PATRON:

HER MAJESTY THE QUEEN.

COMMITTEE:

ARCHBISHOP OF YORK, President.

DR. H. W. ACKLAND, F. R. S. REV. HENRY ALLON. AMHURST TYSSEN AMHURST, Esq. LIEUT, ANDERSON, R. E. REV. DR. ANGUS. DUKE OF ARGYLL. T. FARMER BAILY, Esq. JAMES BATEMAN, ESQ., F. R. S. REV. H. M. BIRCH. ARCHDEACON BICKERSTETH. REV. H. M. BUTLER, D. D. ARCHBISHOP OF CANTERBURY. EARL OF CARNARVON. T. CHAPLIN, ESQ., M. D. BISHOP OF CHESTER. DEAN OF CHESTER. DEAN OF CHRIST CHURCH. EARL DE GREY AND RIPON. LORD ALFRED CHURCHILL. DUKE OF DEVONSHIRE. EMANUEL DEUTSCH, Esq. EARL DUCIE. W. Hepworth Dixon, Esq. PROFESSOR DONALDSON. LORD DUFFERIN. EARL OF DUNRAVEN. S. JACKSON ELDRIDGE, Esq. BISHOP OF ELY. BISHOP OF EXETER. JAMES FERGUSSON, ESQ., F. R. S. A. LLOYD FOX. H. W. FREELAND, Esq. F. WATMOUTH GIBBS, Esq., C. B. CYRIL C. GRAHAM, Esq. JAMES GLAISHER, ESQ F. R. S. SAMUEL GURNEY, Esq. REV. J. C. HARRISON. SIR HENRY HOLLAND, BART., F. R. S. A. J. BERESFORD HOPE, Esq., M. P. Dr. Joseph D. Hooker, F. R. S. A. Keith Johnstone, Esq., LL. D. LORD LAWRENCE RIGHT HON. A. H. LAYARD, M. P. BRIGADIER-GENERAL LEFROY.

LORD HENRY LENNOX. AMBROSE L. P. DE LISLE, ESQ. Samuel Lloyd, Esq. BISHOP OF LONDON. WILLIAM LONGMAN, Esq. JOHN MACGREGOR, Esq. REV. NORMAN McLEOD, D. D. MASTER OF UNIVERSITY COLLEGE, OXFORD. REV. SAMUEL MARTIN. EDWARD MIALL, Esq., M. P. SIR MOSES MONTEFIORIE, BART. SAMUEL MORLEY, Esq., M. P. REV. DR. MULLENS. SIR R. I. MURCHISON, K. C. B., F. R. S. John Murray, Esq. Professor Owen, F. R. S. Antonio Panizzi, Esq SIR S. MORTON PETO, BART. BISHOP OF PETERBOROUGH. REV. E. H. PLUMPTRE. REV. J. L. PORTER, LL. D. REV. CHARLES PRITCHARD. REV. DR. PUSEY. SIR HENRY RAWLINSON, K.C.B., F.R.S. REV. PROFESSOR RAWLINSON. HENRY REEVE, Esq. Baron Lionel de Rothschild. BISHOP OF RIPON. EARL RUSSELL. M. DE SAULCY. LORD HENRY J. M. D. SCOTT, M. P. EARL OF SHAFTESBURY. Dr. William Smith. G. GILBERT SCOTT, Esq., R. A. W. SPOTTISWOODE, Esq. F. R. S. The Speaker. REV. JOHN STOUGHTON, D. D. VISCOUNT STRATFORD DEREDCLIFFE. REV. A. W. THOROLD. WILLIAM TIPPING, ESQ., M. P. SIR WILLIAM TITE, M. P., F. R. S. REV. H. B. TRISTRAM, LL.D., F.R.S. W. S. W. VAUX, Esq., F. R. S.

THE COUNT DE VOGÜE.
GENERAL T. G. WALKER.
CAPTAIN WARREN, R. E.
DEAN OF WESTMINSTER, F. R. S.

REV GEORGE WILLIAMS. CAPTAIN WILSON, R. E. BISHOP OF WINCHESTER. EARL ZETLAND.

Bankers—Messrs. Courts & Co., Strand; The Union Bank of London, Charing Cross Branch, 4 Pall Mall East.

Treasurer-Walter Morrison, Esq., M.P.

Hon. Secretaries, REV. F. W. HOLLAND. GEORGE GROVE, Esq.

Acting Secretary—Walter Besant, Esq. Office—9 Pall Mall East.

THE PALESTINE EXPLORATION SOCIETY.

III.

In October, 1870, a large and influential meeting was held at the Madison Square Church, in New York, to receive from Rev. Henry Allon and Rev. James Mullens, D. D., of London, an account of the work of the Palestine Exploration Fund. These gentlemen, fully recognizing the honorable service heretofore rendered by Americans in the exploration of Palestine, and speaking in behalf of the English Committee, earnestly invited the co-operation of the people of the United States in the scientific and catholic measures of the English Society.

In response to this proposal, a Committee was appointed, with power to add to its number, to engage in the further exploration of Palestine, by such methods as should promise the best practical results.

COMMITTEE:

REV. JOS. P. THOMPSON, D. D., LL. D., Chairman.

PROF. R. D. HITCHCOCK, D. D., New York.

" H. B. SMITH, D. D., New York.

REV. JOHN COTTON SMITH, D. D., New York.

" E. A. WASHBURN, D. D., New York.

" J. H. VINCENT, D. D., New York.

W. H. THOMSON, M. D., New York HON. SMITH ELY, JR., New York.

HOWARD POTTER, Esq., New York.

W. C. PRIME, Esq., New York.

```
A. O. VAN LENNEP, ESQ., New York.

WM. A. BOOTH, ESQ., New York.

D. WILLIS JAMES, ESQ., New York.

REV. W. I. BUDINGTON, D. D., Brooklyn, N. Y.

FISHER HOWE, ESQ., Brooklyn, N. Y.

PROF. A. C. KENDRICK, D. D., Rochester, N. Y.

"H. B. HACKETT, D. D. Rochester, N. Y.
```

- " H. B. HACKETT, D. D., Rochester, N. Y.
- " JAMES STRONG, D. D., Madison, N. J.
- " G. E. DAY, D. D., New Haven, Conn.

REV. W. L. GAGE, Hartford, Conn.

WM. FAXON, Esq., Hartford, Conn.

PROF. E. A. PARK, D. D., Andover, Mass.

" W. S. TYLER, D. D., Amherst, Mass.

REV. PHILIPPS BROOKS, D. D., Boston, Mass.

"DANIEL MARCH, D. D., Philadelphia, Penn.

- " RICHARD NEWTON, D. D., Philadelphia, Penn.
- " W. W. PATTON, D. D., Chicago, Ill.
- " D. STUART DODGE, Beirut, Syria.

Secretary, Howard Crosby, D. D. Chancellor of N. Y. University.

Treasurer, James Stokes, Jr., Esq.

The following letter from the Archbishop of York will show how cordially this movement is welcomed in England;

PALESTINE EXPLORATION FUND,
No. 9 Pall Mall East, London, November 26, 1870.

Sir.—The Committee of this Society have heard with great satisfaction that a fund is being formed in New York for the purposes of systematic Palestine Exploration. At the request of the Committee whose President I am, of this, the English Fund, I desire to express our cordial wishes that the two societies may heartily co-operate in this important work. It is with the greatest pleasure that we anticipate the working, side by side, of our two nations, to whom the Bible is especially dear, and to whom its words are familiar from the same translation. Our aim is nothing less than the collection and diffusion of every particle of information from the Lands of the Bible, yet remaining to be secured, which can throw light on the pages of the Sacred Book.

We are ourselves a body of men who hold widely different views on religious matters; but we are united by one bond of attachment to the Scriptures. I venture to express the hope that they will be also the great bond of union among the members of your Committee.

And with the prayer that our common efforts may lead to a wider knowledge of the Bible, and a deeper reverence for it, I remain, sir,

Most truly yours,

W. EBOR,

President of the Palestine Exploration Fund.

Rev. Jos. P. Thompson, D. D., Chairman, &c.

RECENT EXPLORATIONS IN JERUSALEM.

IV.

"Master see! what manner of stones and what buildings are here!"*
Surely it is not unworthy of Christian study to find out, if it be still possible, what those stones and buildings were. We are able to do it, to a greater degree than has been supposed, as the discoveries of the "Palestine Exploration Fund" show. These discoveries have been made at great cost of money and labor, and no little danger, by sinking shafts a hundred feet deep, and running galleries at right angles to these shafts, the explorers feeling their way under ground, burning magnesian wire, and so throwing light upon stones and pavements which have been buried 2,000 and 3,000 years from human sight. The results have been invaluable, because the least information upon such subjects is precious. Of these results we will mention some of the more prominent.

Let it be borne in mind at the outset that no city in the world has presented so difficult a problem as Jerusalem. The reason is, no city has been so often and so thoroughly destroyed. It has been captured, burned, overthrown, more than twenty times. Names and memories have perished, so that scarcely a feature of the natural landscape has been recognized beyond dispute. Mt. Moriah within the walls, and the Mt. of Olives outside, we are sure of. We thought we had certain knowledge of Mt. Zion also, but the most recent and successful explorers have cast doubt even on this, and deny that the modern "Zion" corresponds with the ancient.

Mt. Moriah has been found to be a sharp crag or ridge, with so

^{*} See Illustration on p. 16.

little space upon the top as scarcely to afford room for a temple of small dimensions. On all sides it fell off rapidly and very steeply, except from north-west to south-east, the direction in which the ridge ran. The area on the summit was enlarged by walls built along the declivities, the outside wall deep down the valleys, from 100 to 150 feet below the area on which the temple buildings stood. One hundred feet again below this lay the original bed of the brook Kidron. The foundations of the temple, therefore, were 250 feet above the deep defiles around. This area, originally built by Solomon and enlarged by Herod, still exists, running on the south along the valley of Hinnom 1,000 feet, and along the Kidron 1,500 feet.

This inclosure was originally covered with splendid edifices. First were the porticoes, or covered walks, built along the outer walls, and overlooking the Kidron and Hinnom. They were magnificent structures, resembling the nave and aisles of Gothic cathedrals. The middle walk, or nave, was 45 feet broad, and the two aisles 30 feet. The aisles were 50 feet high, and the nave, rising like a cleve-story between the two, was more than 100 feet high. Add now terrace walls to the height of the porticoes, and we have a solid and continuous wall of masonry 250 feet high. But these were only the outer buildings of the temple area. The porticoes opened inwardly upon a court paved with marble, and open to the sky. Steps led up to a second court. Beyond this, again, through beautiful gateways was a third, and rising above them all was a fourth, in which stood the temple proper, ascending story above story, and said to have been 100 or even 150 feet high.

These horizontal measurements have been verified. Of course, we cannot vouch for the correctness of the reputed height of these immense structures. We have the less reason, however, to doubt the last, as we have established the first. If one looked upon Mt. Moriah from the Mt. of Olives opposite coming round the brow of Olivet on the way from Bethany, as our Lord did when beholding the city, it must have een a sight, which, for architectural beauty and grandeur, perhaps, has never been equaled, certainly not surpassed. It was an artificial mountain from the deep ravines below, wall, column, roof, pinnacle, culminating in the temple within and above all, and probably measuring between 500 and 600 feet.

The palace of Solomon, too, added to the impressiveness of the

sight. It is settled by recent discoveries that this pile of buildings was on the south-east corner of the area, joining on the House of the Lord above, and extending below to the king's gardens, where the two valleys met and "the waters of Siloah go softly."

James Fergusson, Esq., the distinguished architect, writes: "The triple temple of Jerusalem, the lower court standing on its magnificent terraces, the inner court raised on its platform in the centre, and the temple itself rising out of the group and crowning the whole,—must have formed, when combined with the beauty of the situation, one of the most splendid architectural combinations of the ancient world."

Josephus wrote: "If any one looked down from the top of the battlements he would be giddy, while his sight could not reach to such an immense depth." This passed for foolish exaggeration till recent explorations vindicated the statement.

All these buildings, porticoes, columns, pinnacles, altar, and temple have perished. "Not one stone remains upon another which has not been thrown down." The area alone remains, and the massive substructures that for 3,000 years have been sleeping in their courses. The preservation has been due to the ruin. Buildings so vast have been toppled down the slopes of the Moriah that the original defiles and valleys have been almost obliterated. What had been regarded as the original surface has been found to be debris from 70 to 90 feet deep.

With pick-axe and shovel British explorers have been down to the original foundations. Fallen columns have been met with, and avoided, or a way blasted through them. The cinders of burnt Jerusalem have been cut through, and turned up to the light—rich moulds deposited by the treasures of Jewish pride. The seal of Haggai, in ancient Hebrew characters, was picked up out of the siftings of this deposit. The first courses of stones, deposited by Phenecian builders, have been reached, lying on the living rock. Quarry marks, put on in vermillion, have been copied—known to be quarry marks by the trickling drops of the paint, still visible—only they are above the letters, showing that when they were written the stones lay with the under side uppermost.*

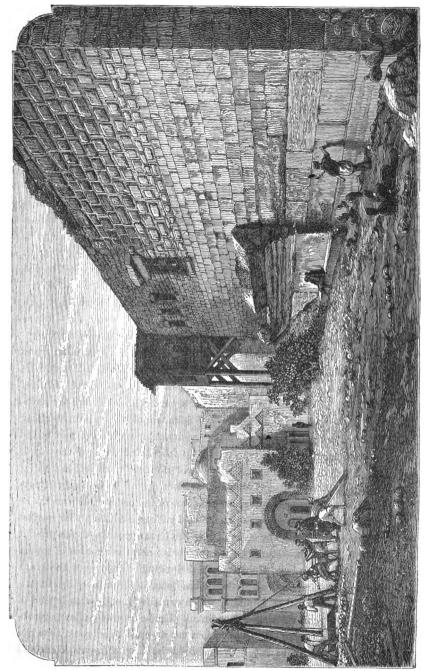
At the southwest corner of the area, debris has accumulated to a

^{*} See the illustration on the title-page.

depth of not less than 125 feet—the accumulation of ages, made up of the ruins of successive Jerusalems; and here some of the most interesting discoveries have been made. Here is the famous Arch of Robinson, shown now to be an arch, as he conjectured, by the discovery of the pier upon which the first span rested. It is the remains of a bridge which crossed the valley on arches, and connected Mt. Moriah with the mountain opposite—the modern Zion. It is the skewback or abutment that slopes to receive the end of the arch. Three courses remain. The stones are 5 or 6 feet thick, and 20 or 25 feet long. The valley here is 350 feet wide, and this must have been the length of the bridge, connecting the Temple with the Royal Palace on the other side. At a depth of 30 feet a worn pavement was found. worn by feet that passed over it in our Lord's time. Lying on this pavement were the voussoirs, or wedge-like stones, belonging to the Breaking through this pavement, and through 24 feet of debris beneath, they found a still more ancient roadway, and resting upon this, the key-stones of a still more ancient bridge.

The explanation is probably reached; Robinson's Arch is the remains of the bridge that was standing at the siege of Jerusalem, upon which, at the eastern end of it, stood the Roman General Titus, holding a parley with the Jews, occupying the other end of the bridge. The older bridge, the remains of which were found beneath the pavement, belonged to the palmy days of Solomon; may have been standing at the time of the Queen of Sheba's visit; and possibly was part of the "ascent" by which Solomon went up into the House of the Lord, which, when the Queen saw, there was "no more spirit left in her."

The whole of Mount Moriah has been found to be fairly honey-combed with cisterns and passages. One of the cisterns, known as the Great Sea, would contain two millions of gallons, and altogether not less than ten millions. The wall of Ophel has been exposed—at the present time 70 feet high—though buried in debris; and the remains of towers and houses have been lighted upon, belonging to the age of the kings of Judah. The Pool of Bethesda has been, in all probability, identified; an intermitting fountain, which explains the popular legend of the troubling of the water by an angel. Under-ground passages, probably of the age of Hezekiah, when he stopped the brook that ran through the land, saying, "Why should the king of Assyria come and



find much water?" An iron ring still remains in the top of a shaft, from which hung the rope of the bucket to draw water with. Vaulted chambers there are, where evidently the besieged took refuge. They have left behind them lamps, and fuel, and cooking utensils. Channels, too, have been opened, down which the refuse of the altar, water, and the blood of the victim seem to have passed. The tracing of these channels will probably lead up to the identification of the exact spot where the Altar of Sacrifice stood. Such are some of the rewarding results of the explorations of Captain Warren at Jerusalem.

THE MOABITE STONE.

V.

The most exciting incident of recent explorations in Palestine was the discovery among the ruins of the ancient Dibon, east of the Dead Sea, of a stone in a perfect state of preservation, containing an inscription of 34 lines by Mesha, a king of Moab, a little after the time of Omri, king of Israel. In a quarrel of the Arabs over the possession of the stone, it was broken into fragments, and the inscription seriously impaired. Scribner's Monthly for April, 1871, contained a good representation of the stone as far as it has been restored. Through the courtesy of the publishers we are permitted to use their plate for the benefit of our readers;* the translation given is that of Christian D. Ginsburg, LL. D., according to his text, and Rev. Howard Crosby, D. D., has prepared the following statement of the import and value of the inscription:—

The Moabite Stone was a neatly-cut block of black baselt, 3 feet 8½ inches high, 2 feet 3½ inches wide, and 1 foot 1 78-100 inch thick, rounded at both ends, and inscribed with 34 straight lines of alphabetic writing.

It was found by Rev. F. A. Klein, August 19th, 1868, at the entrance of the ruined Moabitish town of Dibon, once a capital city of Moab (although built by the children of Gad, Num. xxxII, 34), and records the successful rebellion of Mesha, king of Moab, against the Israelitish yoke (see II. Kings, chap. III., 4), after a forty years' oppression by the house of Omri.

* We are indebted to Messrs. D. Appleton & Co., and Messrs. Thos. Nelson & Sons, for several illustrations in this pamphlet.

Although broken to pieces through Arabic jealousy, its inscription has been preserved, with the exception of about one-seventh; and two-thirds of the stone itself is now in the possession of M. Ganneau and the Palestine Exploration Society. This inscription is the oldest alphabetic inscription extant, dating about the year B. C., 890.

It shows us-

- 1. That Moab must have been independent between Solomon's reign and that of Omri. Under David and Solomon we know it was subject to Israel.
 - 2. That Dibon was its capital.
- 3. That the Semitic alphabet was the Phœnician, which is our alphabet in its earlier forms. The letters A, N, K, M, O, U, D, T, L, H, R, are almost identical with the Roman and Greek characters.
- 4. That punctuation was carefully observed in old writings, so far as to separate by marks both words and sentences.
 - 5. That the plural in N is not a late form.
 - 6. That Moab was called by the Moabites, Mab or Meab.
- 7. That the name of Jehovah was openly spoken and known by nations around as the name of Israel's God, and that the pious horror of the Tetragrammaton did not exist nine centuries before Christ.
- 8. That Pliny's and Aristotle's views that only 16 or 18 letters were brought by Cadmus from the East into Greece, and that the Greeks invented the rest, are false, the whole twenty-two being here found. Hence the 119th Psalm, and the other alphabetic Psalms, and the Book of Lamentations (having an alphabetic division) are not to be deemed modern, as some would have them to be for this reason.

TRANSLATION OF THE INSCRIPTION ON THE MOABITE STONE.

- 1 I Mesha am son of Chemoshgad King of Moab, the
- 2 Dibonite. My father reigned over Moab thirty years, and I reigned
- 3 after my father. And I erected this Stone to Chemosh at Karcha [a Stone of]
- 4 [Sa]lvation, for he saved me from all despoilers and let me see my desire upon all my enemies,
- 5 and Om[r]i, King of Israel, who oppressed Moab many days, for Chemosh was angry with his

547 yew fryyy 9.0~77 46 y. 45+7× wywowy +y60 y6y. 24x 1279 = 91. 24493. wylx+=xy99.wo + Y1294.44 4.2x ÿij=+>m·6>9.25 +43.2×1,4ÿ6~3.6> mzyo~~zy.ow 39 myy 774×29 1941172 9+7.x47702764 9m2 764.2 /fbxayasisty.xkyyokkaya qykzïia*yg agcha* yiak .×+24 % ~ ~~~ 604 9 +0\$ + 6 +4~ 2 4 | 7 × 9 9 4 9 9 + 4 +4 xw.503443.59 34.4WZY.4449 % 174 MO 46 AON . 603 × 474 + 4124 23. WYY 79 64 46.73 27.4604 1.449 27.4471.1×74 9.xx 9.67×449=441=444499.74×6441 x4644w ¥.×41,74~.~4.×4315~471×2494.~7.7.29763 16 49 w a 60 3 3 9 x 4. x 4 4 3 6. w y y 2. 64 y 2 Y 1 × 4 H W 4.71747 L. -0.34HW 70947 . 35 7HX 647 36763.763 176 +. × 09 W. A 6 X.74 7 47 47. A ywyH9 fy /444.w yy. 4xwo6.24 99.644 4 7 1 4 7 1 4 9 1 6. 4 9 13132 36 79 ~94 9~47 27123 9 74× 6 3 . 3 9 4 21. 6 3 2 19=H+Y.129 23 x + + + + 1 = ~ 4 (y. w+) x + y 9 x y y. H gx \`YHY`Ÿ407₹.×YHAH9P.Z×Y9.YY+|Y934.60.× キリコ×6Δ19丸×99*yy*+γ3 マq°w ٦×*99yy+*γ1 199977777747874647xwoy9x1769x4.zx*99.yy* M/49.744/P6xx9yya7x4xyy+Y17x29944.~4 マロヨンヘトタス×ソタ・ツクト1キヨギイヨコン×タタ.×タス×ソタッ (4.7) +11×0 y w y y g = 2.6 y = y x y w y H . y G 2 1 . w 19774112947 607×7 = 29# +19999·×+ ۶۷.۵۵.۵۷ برا۲ و × و۰۵.۷۹ + w +۲.۷٥ م. × ۹۷ بر ۲.۸ بر ۲.۸ بر ۲.۸ بر -17 9 9 9 9 4 WZ - 194 YHYIK 9 43 +1 1/24 1H3 4 HX 63 + Wyy 76 14 woy \ = 6072429.Wyy.A

4419

- 6 [la]nd. His son succeeded him, and he also said, I will oppress Moab. In my days he said, [Let us go]
- 7 and I will see my desire on him and his house, and Israel said, I shall destroy it for ever. Now Omri took the land
- 8 Medeba and occupied it [he and his son and his son's] son, forty years.

 And Chemosh [had mercy]
- 9 on it in my days; and I built Baal Meon, and made therein the ditch and I [built]
- 10 Kirjathaim. For the men of Gad dwelled in the land [Ataro]th from of old, and the K[ing of I]srael fortified
- 11 A[t]aroth, and I assaulted the wall and captured it, and killed all the walriors of]
- 12 the wall, for the well-pleasing of Chemosh and Moab; and I removed from it all the spoil, and of-
- 13 fered] it before Chemosh in Kirjath; and I placed therein the men of Siran and the me|n of Zereth]
- 14 Shachar And Chemosh said to me Go take Nebo against Israel. [And I]
- 15 went in the night, and I fought against it from the break of dawn till noon and I took
- 16 it and slew in all seven thousand [men, but I did not kill the women
- 17 and maidens, for [I] devoted [them] to Ashtar-Chemosh; and I took from it
- 18 [the ves]sels of Jehovah and cast them down before Chemosh. And the King of Israel fortif[ied]
- 19 Jahaz, and occupied it, when he made war against me; and Chemosh drove him out before [me and]
- 20 I took from Moab two hundred men, all chiefs, and fought against Jahaz and took it,
- 21 in addition to Dibon. I built Karcha, the wall of the forest, and the wall
- 22 of the city, and I built the gates thereof, and I built the towers thereof, and I
- 23 built the palace, and I made the prisons for the men of . . . with[in the]
- 24 wall. And there was no cistern within the wall in Karcha, and I said to all the people, Make for yourselves
- 25 every man a cistern in his house. And I dug the ditch for Karcha with the [chosen] men of
- 26 [I]srael. I built Aroer and I made the road across the Arnon,
- 27 I built Beth-Bamoth, for it was destroyed; I built Bezer, for it was cu[t-down]

28 by the fifty m[en] of Dibon, for all Dibon was now loyal; and I sav[ed]
29 [from my enemies] Bikran, which I added to my land, and I bui[lt]
30 [Beth-Gamul], and Beth-Diblathaim, and Beth-Baal-Meon, and I placed there the Mo[abites]
31 [to take possession of] the land. And Horonaim . dwelt therein
32 And Chemosh said to me, Go down, make war against Horonaim, and ta[ke it]
33 Chemosh in my days

PROPOSED EXPLORATION OF THE COUNTRIES ON THE EAST SIDE OF THE JORDAN.

vear and I

34

VI.

Every member of the American Committee for this object has visited the Holy Land, and has, therefore, a personal enthusiasm in the work of exploration. One of the Committee, Prof. W. H. Thomson, M. D., a son of the Rev. W. M. Thomson, D. D., author of "The Land and the Book," is a native of Syria; and, being personally conversant with several important researches and discoveries in that country, furnishes us with the following description of the territory which has been proposed as the special field of exploration by the American Society, viz., the regions that lie to the east of the river Jordan:—

The small country of Palestine can be viewed in its whole extent from many places besides from the out-look of Pisgah. From the waters of the Dead Sea, at its southern extremity, one can distinguish the snows of Mt. Hermon as they rise above the ruins of Dan, the northernmost town of Israel. Nevertheless, in more senses than one Palestine can be viewed best from the direction whence the great Law-giver looked upon it. The whole current of Sacred History sets into Palestine from the east; and the relations which Israel had with Edom, Moab, Ammon, Bashan, and the Wilderness, from which they emerged as a new nation, render a thorough exploration of that extensive region almost essential to a right comprehension of some of the most important facts in human history.

This region, however, would prove of singular interest to the arch-

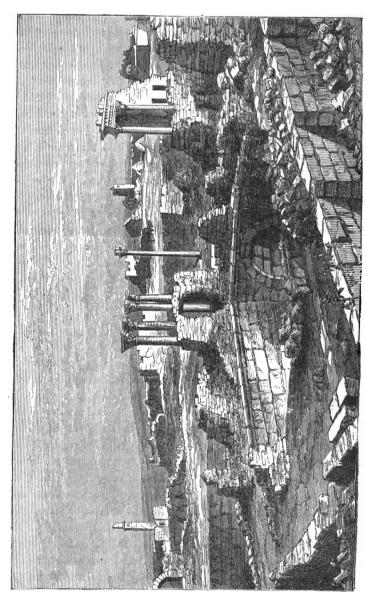
æologist, apart from its Biblical connections; for it is doubtful if any district of equal extent could be found in the world which so abounds in remarkable remains of ancient races. Its ruins are not only great in size, but unique in character. To the south, Petra excites the wonder of the traveler, as he looks upon its collection of temples, public buildings, and private houses, not built, but carved out of the rock North of Edom are to be found literally scores of deserted cities, standing from century to century unchanged, owing to their having been constructed throughout of massive stones, which will endure as long as the rocks from which they were hewn. In many instances their builders seem to have been guided by the simple aim of indestructibility; so that not alone the ceilings, but the doors and window-shutters were made of heavy slabs, which still rest on their pivots. This feature, of course, lends an exceptional interest to the exploration of such a country, compared with other ancient lands whose cities have long since crumbled away into heaps or earth mounds.

It may sound paradoxical also to adduce as a fact, that the possession for many centuries of this district by lawless Arab tribes has greatly conduced to the preservation of its architectural remains. But it is nevertheless true, that in proportion as the districts which lie to the west of the Jordan have enjoyed periods of civilization and prosperity, so as to build and enlarge their cities, they have invariably done so at the expense of the great structures belonging to the ages which preceded them. Thus we have seen the ruins of the Tyre, which Alexander destroyed, now contributing ship-loads of stone for the present growing city of Beyrout; and, as the Arab workmen were unearthing a vaulted passage, which, in all probability, had been entombed since the day of the Macedonian assault, we saw plain indications that its stones had in their turn been removed from the more ancient Tyre on the mainland which Nebuchadnezzar had destroyed. The great Roman walls in the ruins of Cesarea are a conglomerate of Phœnician materials from old Dor and Athleet. There is indeed scarcely a large ruin in Syria now which does not prove, on examination, to be the ruin of more ancient ruins, whose ready-hewn stones were more convenient to use than would be the opening of new quarries. A single castle, crowning a lofty precipice in Lebanon, has towers of Canaanitish, Greek, Roman, Saracenic, and Turkish builders, while an unequaled view can be enjoyed out of the

windows of a beautiful Gothic chapel built by the Crusaders on its top; but each new edition, so to speak, of that great fortress, obliterated much of what the archæologist would now wish had never been touched. But on the east of the Jordan the country has been progressively occupied by Arab tribes ever since the first centuries of the Christian era, until finally it has been utterly depopulated of builders for quite fifteen hundred years. Even during the most flourishing periods of the Caliphate, when fine Arab edifices were erected from the Ganges to the Pyrennees, yet the tent-loving Bedouins were left to occupy Gilead and Bashan, and such nomad tribes have no object to pull down solid walls for any of their purposes. Nor again. are the heavy stones of the ancient Amorite architects fit materials for the rude houses of the modern fellaheen who hold the few villages which are to be found in the district. Hence little, besides scarcely appreciable climatic agencies, has contributed to alter for centuries past the aspect of the ruins of Dibon, Heshbon, Edrei, Baal Meon, Rabbath Ammon, Bozrah, and other cities whose deserted houses still stand secure habitations for jackals, bats, and owls, as if specially preserved to illustrate the words of the Hebrew prophets.*

Starting at the most southern limits of our field, we pass from the rocky, ruin-strewed district of Edom into the borders of ancient Moab, which run along the east of the Dead Sea. The northern portion of this tract, now termed the Belka, is a high, diversified table-land, well watered and fertile, its hill-tops often covered with the picturesque Syrian oak. Along the brink of the Dead Sea up to the entrance of the Jordan, the mountains sink down steeply into the deepest chasm on the surface of the earth, with their sides so bare and rugged that they impart a stern and even savage aspect to the bed of that strange lake, whose waters can never find an outlet, and in which nothing living can exist. From this upper table-land, with its plains well adapted for flocks and herds, the heights about Jerusalem can be well seen, so that its general features bear out very fairly the fine conception of Bunyan, who rewards his faithful pilgrims, ere they descend to the narrow Jordan, with a halt in the pleasant land of Beulah, from whose mountains the shepherds pointed them to the heavenly city beyond the flood. number of streams cut their way down to the lake through great

* See illustration on page 24.



gorges, at the head of one of which, near the lower extremity of the Dead Sea, stood Kir, one of the ancient capitals of Moab, and now called Kerak. About twelve miles to the north of it are the ruins of Ar, or Rabbath Moab. Both these places, as well as many ruined sites in the neighborhood, though visited before by travelers, are yet not as well explored as could be wished, owing to the turbulent and suspicious character of their present inhabitants. North of this occurs the long deep gorge of the river Arnon, which separated Moab from Ammon, and which is often referred to in the earlier historical books of the Bible. Beyond it lie the remains of Aroer and Dibon, from the ruins of which last was brought the celebrated "Moabitish Stone," whose value has already been proved to be beyond that of any single inscription of antiquity. Between Arnon and the similar gorge of Meon further north, are to be found many important sites, such as Kedemoth, Bezer, Jahaz, and other places familiar to students of the Old Testament; while on the brink of a great precipice, above the steaming hot fountains of Kalhirrhoë, and facing the Dead Sea, is the lonely fortress of Machaerus. Here, in the midst of a scene of most remarkable natural desolation, John the Baptist was imprisoned till he met his death, and this fact affords a striking commentary on our Saviour's reply to the messengers which John sent, wherein he distinctly refers him for consolation and strength to the passage in Isaiah, chap. xxxv., which so beautifully changes the theme from the prophecy of desolation in chap. xxxiv. on that same land of Idumea and Bozrah.

Proceeding north from this gorge past the site of Baal Meon, from which it derives its name, we come to the extensive ruins of 'Amman, the Rabbath Ammon of the Bible, around which lies a district covered with ancient remains, some of which, doubtless, are of a date close upon the times of Moses himself. Here was the powerful Amorite kingdom of Sihon, whose capital, Heshbon, still retains its ancient name. To the south-west of it runs a range of mountains which there is little reason to doubt formed the heights of Nebo, and where it may be practicable for explorers to determine very closely the summit of Pisgah itself, from which the great prophet looked forth upon the land of Canaan.

North of this district we enter upon the beautiful Gilead of the Bible, about which cluster so many sacred associations from the days of Jephthah to those of David, and of Elijah, whose native home it was. The Gileadites always held a foremost place among the warriors and strong men of Israel. Their country may be considered a continuation of the Belka, which we have just referred to; and, along with Bashan on the north, was so well adapted for pasturage, that the tribes of Reuben, Gad, and half the tribe of Manasseh, besought Moses to grant it to them as their portion because they had much cattle. In parts rocky and rugged, with volcanic ridges irregularly traversing it, it may be described generally as a rich, well-watered upland, with numerous small plains, cut up by deep valleys, so as to afford abundant sites for fortifications and strongholds. These features have contributed to render it in all ages very difficult to conquer, and have fostered a brave and free spirit in its people.

Eastward and northward of this, the plains become more extensive and fertile, and, at the same time, the volcanic mountains, wilder and more imposing, till they break away into the vast desert which stretches to the Euphrates. This district bears in the Bible the familiar name of Bashan, now termed the Hauran, whose limits are ill-defined, but may be regarded as reaching nearly to the base of Mt. Hermon and the region of Damascus. The excellence of the soil is such as to give a pre-eminence at this day to the wheat of the Hauran over that of any region of Syria. Meantime, its pastures and its groves of oaks still bear out the Biblical fame of Bashan, though its plains are given up to the Bedouins, and its mountains to the most warlike and lawless population of the East. Nature seems to have fashioned the land for the special purpose of affording places of refuge for human outlaws as well as for wild beasts. There is probably no other equally extensive district where volcanic action has thrown up rocks and formed crevices and difficult passages so fitted for a race of Ishmaelites as is the Hauran. One such locality, which constituted a principal stronghold of Og, king of Bashan, whom Moses destroyed, is still famous throughout the East as the Lejah. It may be described as consisting of an extensive and rich plain, capable of sustaining a large population, but surrounded by a complete wall of volcanic rocks, so closely heaped together as to have been aptly compared to the waves of a great sea, instantaneously petrified. Here, amid the thickets of scrub-oak, and in the numerous caves formed by the tilted rocks, some 2,000 Druzes

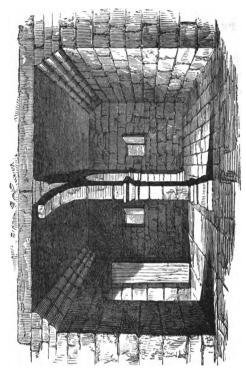
took refuge in 1838, and compelled Mohammed Ali to sacrifice 30,000 of his soldiers to bring them to terms.

In the precarious and constantly hostile state of the ancient world, such a country as the Hauran would afford peculiar advantages to its inhabitants to maintain their independence. It had also the effect of rendering anything like general law or government impossible, except after long struggles, and then for brief intervals, during the sway of some great foreign empire. Each city or district, though flourishing in itself by reason of its rich soil, was yet at war with its neighbors. Hence, though the land is now covered with the ruins of those times, yet in most cases these remains indicate the work of a people whose thoughts were almost wholly bent on fortifying themselves. Their massive houses were literally so many private castles, with stone doors, stone windows, and stone ceilings, so that whole towns may be entered and occupied now, the houses erected centuries ago still standing as they were built.*

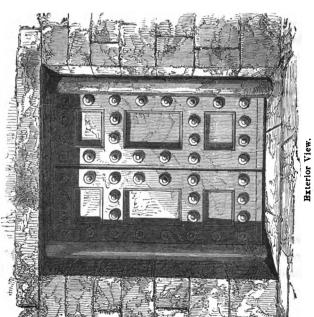
At certain periods, however, strong governments arose, which were able to reduce Bashan to something like a regulated province. The Syrian Kingdom of Damascus, followed by the Assyrians of Nineveh, appear to have held sway there; and then in after ages, the Greek dynasty of Antioch; and, lastly, the Roman. During these periods some of the Bashan cities became important centres, and constructed public edifices on a great scale. The ruins of these are now to be found in great abundance, mixed with the singular and stern architecture of earlier times. An historical student of this branch of art, therefore, could scarcely find a field so well worth his investigations as are presented by the contrasts between the Greco-Roman temples and theatres of Jerash (Gerasa), and Bozrah or Philipopolis, on the one hand, and the Amorite structures of Edrei, the capital of Og, or of Kenath, Salcah, and a great number of similar deserted towns.

Heretofore educated travelers have met with so many obstacles while passing through these districts that anything like an adequate exploration has been impracticable. Such a task requires both time and entire freedom of movement, but in most cases explorers have commanded neither the one or the other. The unreasoning jealousy

^{*} See illustration on page 28.



Interior View.



of the Arabs, who can scarcely be persuaded that the object of visiting old ruins, at great risk and expense, is not for the purpose of abstracting treasures hidden there; the habitually predatory character of the Bedouins of the plains, and their greed for tribute; and, lastly, the fanaticism of the Moslems in the villages, who hate the mere sight of a European, have each, in turn, compelled the explorer to forego nearly every advantage which his visit could afford. In illustration, we may refer to a district termed Es Safa, to the south-east of Damascus—a wild region, which, in most respects, is a reproduction of the Lejah in the Hauran. Here, also, ruins of an early date, similar to those in Bashan, are known to exist; and, according to the accounts of travelers who have penetrated to them, there are numerous inscriptions on the rocks, and on the buildings, which may prove to be of great historical value. It is surely time for the civilized world to investigate the many questions connected with these ancient Eastern countries. It is true that the discovery of ruins, however extensive, may nevertheless not carry us much beyond what we knew before; but the finding of a single stone like that of King Mesha's inscription is worth to the modern world all the expense of the costliest expedition yet sent out for historical or antiquarian research. Certain it is that an important chapter in the world's history is yet but half written, -namely, the records of the first westward movements of the great races of men from the Euphrates valley, and their development by means of inventions in the arts of building, in the employment of metals, and, more than all, by the invention of writing. Each of these subjects we think very probably may be illustrated by a more complete knowledge of a land, which, without question, contains some of the oldest cities and oldest structures on the That this ancient country, so rich in objects of the highest interest, should still remain imperfectly explored, because it is occupied by a few lawless and ignorant inhabitants, is a reproach to European and American civilization, which could easily command, if it wished, acquiescence in more serious matters than a simple permission for an expedition to examine its ruins. The causes which have formerly prevented such a work are by no means insurmountable at present, for Christian power is felt now-even by the Bedouins-and every year is rendering it easier to deal with difficulties which thirty years ago would have appeared insurmountable.



INSCRIPTION DISCOVERED AT HAMATH IN NORTHERN STRIA.

INSCRIPTIONS DISCOVERED AT HAMATH IN NORTHERN SYRIA.

VII.

Through the kindness of J. Augustus Johnson, Esq., of New York, for many years Consul-General of the United States at Beyrout, in Syria, the Committee have been furnished with one of several interesting and important inscriptions copied by him at ancient Hamath. Mr. Johnson's paper, which we append below, very clearly illustrates, not only the value of his discoveries, but also what a great field awaits exploration in the valleys and plains of Northern Syria, as well as in the district east of the Jordan, to which attention has been just directed:—

"The discovery of the 'Moabite Stone' has stimulated the curiosity of Orientalists and Bible readers, and has naturally called the attention of explorers to the districts east of the Jordan. But there is another district, too long overlooked, which, it is believed, will repay a careful examination.

"Hamath, on the northern border of the 'Promised Land,' was the capital of a kingdom at the Exodus; its king, Toi, yielded allegiance to King David (2 Sam. viii., 9); it was called "great" by Amos (vi., 2), and was spoken of by an Assyrian monarch as among the most celebrated of his conquests (2 Kings, xviii., 34). It was originally the residence of Canaanites (Gen. x., 18), and is frequently mentioned as the extreme limit of the Holy Land towards the north. Hamath, as it is now called, has at present a population of about 30,000 inhabitants.

"While looking through the bazaar of this old town, in 1870, with Rev. S. Jessup, of the Syria Mission, we came upon a stone in the corner of a house which contained an inscription in unknown characters. We did not succeed in getting squeeze-impressions, for fanatical Moslems crowded upon us when we began to work upon the stone, and we were obliged to be content with such copies of this and other inscriptions subsequently found on stones over and near the city gate, and in the ancient bridge which spans the Orontes, as could be obtained by the aid of a native painter. In this we were greatly aided by Mr. Jessup, and by Mr. F. Bambino, of the French Consulate, who pronounced the copies to be accurate. Mr. Jessup endeavored to purchase

a blue stone containing two lines of these strange characters, but failed to obtain it because of the tradition connected with, and the income derived from it. Deformed persons were willing to pay for the privilege of lying upon it in the hope of a speedy cure, as it was believed to be efficacious in spinal diseases.*

"We should naturally expect to find in this vicinity some trace of the Assyrian and Egyptian conquerors who have ravaged the valley of the Orontes, and of their struggles with the Hittites on this ancient battle-field, and of Solomon, who built stone cities in Hamath (2 Chron. VIII., 4), of which Palmyra was one. But we find nothing of the Palmyrene on these stones. The arrow-headed characters are suggestive of Assournasirpal. In the inscription on the monolith of Nimroud, preserved in the British Museum, in relating his exploits 915, B. C., he says: 'In this time I took the environs of Mt. Lebanon. towards the great sea of Phœnicia. * * * I received tributes from * * * Tyre, Sidon, &c. * * * They humbled themselves before me.' And a little later, 879-'8, B. C., Salmanazar V. says: 'In my 21st campaign I crossed the Euphrates for the 21st time; I marched towards the cities of Hazael, of Damascus. I received the tributes of Tyre, Sidon, and Gebal.'

"Until the interpretation of these mysterious characters shall be given, a wide field is open to conjecture. Alphabetic writing was in use 1,500, B. C., but the germs of the alphabetic system were found in the hieroglyphic and hieratic writing of the Egyptians, upwards of 2,000, B. C. Some of the attempts at picture-writing on these Hamath stones suggest the Egyptian system, which consists of a certain number of figures to express letters or syllables, and a vast number of ideographic or symbolic forms to represent words. Other characters represent Phoenician letters and numerals not unlike the Phoenician writing on the foundation stones of the Temple at Jerusalem, recently deciphered by Dr. Deutsch, of the British Museum.

"In framing their alphabet the Phœnicians adopted the same process previously employed in the Egyptian phonetic system, by taking the first letter of the name of the object chosen to represent each sound; as, A, for aleph (a bull); B, for beth (a house); G, for ghimel (a camel);

*A fac-simile of one of the inscriptions found upon the bridge is given on page 30.

in the same manner as the Egyptians represented A, by an eagle, **ekhem; M, by an owl, **moulag, &c.

d

1

"Some scholars have designated Babylonia as the true mother of the characters employed in very ancient times in Syria and Mesopotamia. And it appears that besides the cuniform writing found on Assyrian and Babylonian monuments, a cursive character was also employed identical with the Phœnician, and therefore possibly borrowed by the latter. Kenrick, however, remarks on this theory, that the occurrence of these characters only proves the intercourse between the two people, and not that the cuniform was the parent of the Phœnician. We have in these inscriptions of Hamath a melange of all three, and perhaps a connecting link between the earliest systems. To suppose them to be bi-lingual or tri-lingual only increases the difficulty of interpretation in this case, for there is not enough of either to furnish a clue to the rest.

"The 'Carpentras Stone' contains an analogous inscription; it comes near to the Phonician, and has been thought to present the most ancient specimen of the Aramean series. This and the Palmyrene writing form the links between the coin characters and the square characters, and are supposed to represent a language in a state of transition. That the Hebrews borrowed the use of writing from Mesopotamia or Phonicia has been universally admitted; and, according to Gesenius, the old form of their writing was derived from the Phonician, and retained by the Samaritans after the Jews had adopted another character of Aramaic origin.

"Now may it not be that in these Hamath inscriptions we have fallen upon a transition period, when the Phoenicians, or their predecessors in the land, were using the elements of writing then in existence, and before the regular and simple Phoenician alphabet had been perfected?

"The 'Carpentras Stone' has been considered by Gesenius to have been executed by a Syrian of the Seleucidian period. The 'Rosetta Stone' dates back to 193, B. C. The characters on these stones have much in common with those of Hamath. 'Champollion's Key to the Hieroglyphics,' will be of aid perhaps in solving the present mystery. But we shall be surprised if the incriptions of Hamath do not prove to be older and of greater interest than any recent discovery of Egypto-Aramean or hieroglyphic characters.

"Mr. E. H. Palmer, of the British Syrian Exploration Fund, saw

our copies at Beyrout, while on his way from an exploring tour in the Desert of Tih. He was so persuaded of their archeological importance, that he induced the British Society to send a learned Orientalist, Mr. Drake, to Syria, to obtain squeeze-impressions and photographs of all these and any other similar inscriptions. His report will be looked for with great interest. In the last number of the Journal of the American Oriental Society, it is stated that Mr. Palmer has already found in a Syrian MS. lying in the University of Cambridge, other copies of these Hamath inscriptions. They are said to be imperfect. We do not learn, however, that the Syrian MS, has been translated, or that any theory of interpretation has been advanced. Dr. Eisenlohr. Professor of Eygptology at the University of Heidelberg, in a letter asking permission to publish these inscriptions in Germany, says: 'Though I believe we are at present not able to give a translation of these inscriptions, I am still persuaded they will be of the highest interest for the scientific world, because they are a specimen of the first manner of writing of the people of that country.'

"These inscriptions, and the bas-reliefs on the monument called Kamua Hurmûl, in Cœlo Syria, near the source of the Orontes, and possibly of the same period, are an enigma, as yet, to the most learned Orientalists. It is to be hoped, however, now that attention is again called to the subject, that the clue may be found that shall unlock their, meaning, and that Northern Syria will be no longer overlooked by the explorer.

CONCLUDING APPEAL

VIII.

The work proposed by the Palestine Exploration Society appeals to the religious sentiment alike of the Christian and the Jew; it is of interest to the scholar in almost every branch of linguistic, historical, or physical investigation; but its supreme importance is for the illustration and defense of the Bible. Modern skepticism assails the Bible at the point of reality, the question of fact. Hence whatever goes to verify the Bible history as real, in time, place, and circumstances, is a refutation of unbelief. And, moreover, whatever serves to illustrate the Bible as a Book of realities, to make it real to the minds of youth in the family and the Sunday School, fortifies the rising generation against the assaults of skepticism in later

years. The Committee feel that they have in trust a sacred service for science and for religion; and they appeal with confidence to the intelligence and the faith of all who receive the religion of the Bible—whether in the form of Judaism or of Christianity—for the support of this enterprise.

Pastors to whom this pamphlet is sent are earnestly requested to give a lecture upon the subject, and take a collection to further the cause. A subscription of ten dollars constitutes one a Patron. But such contributions cannot be the main reliance in so great an undertaking; and the Committee appeal with confidence to gentlemen of wealth and liberality for subscriptions upon a scale commensurate with the importance of the object, and which will enable them to send out an exploring party in the early autumn.

The Rev. W. M. Thomson, D. D., of Beyrout, Syria, author of "The Land and the Book," expresses his views of the project in the following encouraging and emphatic terms:—

"Let the proposed field of exploration include the whole territory east of the Dead Sea and the Jordan valley. Also Hermon, the Lebanon, and the valleys and plains of Northern Syria.

"It would be best, I think, that the Expedition should begin operations at the south end of the land—say in January and February—and work up northward during the months of March, April, May, and June.

"For the exploration of the territories of ancient Eden and Moab, it would be desirable (if possible) for the Expedition to establish its first head-quarters at Kerak, south-east of the Dead Sea. The next station might be at Es Salt, to which they should find their way on the east side of the Dead Sea. From Es Salt they must zigzag through Gilead and Bashan into the east region of the Hauran. This is all hypothetical, and it may not be found possible to carry the scheme through in all its parts; but if it could be done, it would be from sheer incompetency in the personnel of the Expedition should the results not be a large and important contribution to Biblical science.

"For the success of the enterprise in all these regions, the Expedition should be backed up by the strongest Firmans that can be obtained from the Turkish government. There will be no difficulty in exploring the Lebanons and the surrounding regions; and this work can be carried on in the summer, or better still in the autumn: thus giving the Expedition nine or ten months to accomplish their explorations."

OBJECTS AND AIMS.

"1. Geographical and topographical, of course, and with special reference to Biblical history.

- "2. Archeological and architectural. The careful exploration and description of ruins, castles, temples, tombs, mounds, copying inscriptions, &c., in all languages.
- "3. Ethnological; especially a careful account of the various races and tribes, Christian, Moslem, Jewish, Druze, Kurds, and Bedouin; with their relations to the ancient inhabitants as far as it can be ascertained.
- "4. Manners, customs, laws, &c., social, domestic, civil, and religious; also the employments of the people, their agricultural, pastoral, and domestic implements, &c., &c.
- "5. Geology, mineralogy, botany, and natural history present large and deeply interesting fields for scientific investigation in all the regions contemplated in the Expedition.
- "6. Maps and charts, drawings, and photographical views. A noble field for valuable scientific work.
- "There should be a sufficient number of scientific experts connected with the Expedition to secure accurate results in all the departments, and the duties of each should be clearly defined.
- "Each of these co-laborers should make himself acquainted with what has already been achieved by others in his department, and as far as possible with what remains to be investigated. It is idle to expect valuable results without this previous reading. I myself have noted down in former years almost numberless sites in that large region which need to be identified, and scores of inscriptions which should be re-examined, verified, and copied.
- "A first rate photographer with the best possible apparatus will be necessary, and at least one good draftsman.
- "If anything is to be done, it should be entered upon without delay. They are moving in England to form a great Society to explore the whole of these regions, including the valleys of the Euphrates and the Tigris, and other lands connected with Biblical Archæology, &c. If Americans design to take an independent part in these novel modern enterprises, no time should be lost."

The English Fund will resume the work of exploration west of the Jordan early in the Autumn. Will not Americans furnish the means for an Expedition at the same time, to the eastern field, which by courtesy has been left to this Society?

Contributions may be sent to the Treasurer of the Committee,

James Stokes, Jr., No. 104 John st., N. Y. City.

PHOTOGRAPHS.

---0----

These are now 349 in number, many of them being of places never before taken. They include views of the ruins of Tel Hum (Capernaum), Kerazeh (Chorazin), Jerash (Gerasa), Kedes (Kedesh), and Sebastiyeh (Samaria); many points in and round Jerusalem, Hebron, Damascus, &c.; the district of Nablus, Gennesareth, &c.; and the cities east of Jordan.

A List of the Photographs may be had on application to the Secretary, HOWARD CROSBY, D. D., Chancellor of the New York University.

THE

PALESTINE EXPLORATION SOCIETY.

COMMITTEE:

REV. JOS. P. THOMPSON, D. D., LL. D., Chairman.

PROF. R. D. HITCHCOCK, D. D., New York.

" H. B. SMITH, D. D., New York.

REV. JOHN COTTON SMITH, D. D., New York.

" E. A. Washburn, D. D., New York.

" J. H. VINCENT, D. R., New York.

W. H. THOMSON, M. D., New York

HON. SMITH ELY, JR., New York.

HOWARD POTTER, Esq., New York.

W. C. PRIME, Esq., New York.

A. O. VAN LENNEP, Esq., New York,

WM. A. BOOTH, Esq., New York.

D. Willis James, Esq., New York,

REV. W. I. BUDINGTON, D. D., Brooklyn, N. Y.

FISHER HOWE, Esq., Brooklyn, N. Y.

PROF. A. C. KENDRICK, D. D., Rochester, N. Y.

- " H. B. HACKETT, D. D., Rochester, N. Y.
- " James Strong, D. D., Madison, N. J.
- " G. E. DAY, D. D., New Haven, Conn.

REV. W. L. GAGE, Hartford, Conn.

WM. FAXON, Esq., Hartford, Conn.

PROF. E. A. PARK, D. D., Andover, Mass.

" W. S. TYLER, D. D., Amherst, Mass.

REV. PHILIP BROOKS, D. D., Boston, Mass.

- " DANIEL MARCH, D. D., Philadelphia, Penn.
- " RICHARD NEWTON, D. D., Philadelphia, Penn,
- " W. W. PATTON, D. D., Chicago, Ill.
- " D. STUART DODGE, Beirut, Syria.

Secretary, Howard Crosby, D. D. Chancellor of N. Y. L. University.

Treasurer, James Stokes, Jr., Eso.

7 / /

Palestine Exploration Society, N. 7.





PALESTINE

EXPLORATION SOCIETY.

No. 2.

SECOND STATEMENT.

SEPTEMBER 1873.

Husn-Sulayman—Hamath Inscriptions—First Year in the Field—Lieutenant Steever's Despatches.

HACKENSACK, N. J.:

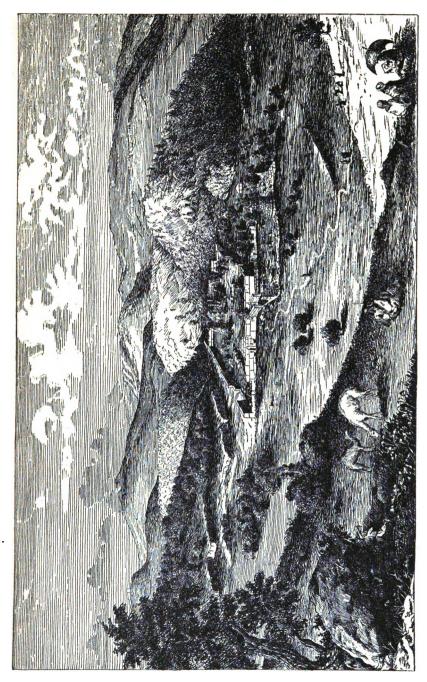


CONTENTS.

								PAGE.
I.	NAHR EL KELB,	GREEK INSC	RIPTIC	ons, B	Prof.	. Јони	A.	
	PAINE, WITH N	OTES BY THE	E REV.	Howa	RD CRO	sby, D	.D.	5
II.	II. THE MODERN CANAANITES, BY J. AUGUSTUS JOHNSON,							
III.	THE HAMATH IN	SCRIPTIONS,	ву тн	e Rev.	WILL	ам На	YES	
	WARD, D.D.		-	-	-	-	-	19
IV.	Husn Sulayman	, ву тне Ке	v. San	UEL J	essup,	-	-	26
v .	OUR FIRST YEAR'S WORK IN PALESTINE-LIEUTENANT							,
	STEEVER'S DESPATCHES-BY PROF. ROSWELL D. HITCH-							
	соск, D. D., L	L. D., -	•	-	-	-	-	39
VI.	In Memoriam,	-	-'	•	-	-	-	74
VII	DI CERNOTA COL	I POTION	_	_	_	_	_	75

Note.—The List of Subscribers, Financial Report, etc., can be removed, for convenience of binding, without injuring the sheets.

NEW YORK:
PUBLISHED BY THE COMMITTEE,
AND
SENT FREE TO ALL PATRONS.



ERRATA.

Page 53-fifth line from bottom, for minutes read tenths.

Page 54—third line from bottom, for minutes read tenths.

Page 56-ninth line from bottom, for minutes read tenths.

Page 56—eighteenth line from top, for minutes read tenths.

Page 57—seventh line from top, for minutes read tenths.

Page 57—eighth line from top, for minutes read tenths.

Page 57—tenth line from top, for minutes read tenths.

Page 58—seventh line from top, for minutes read feet.

Page 60-sixth and seventh lines from bottom, for four feet, five inches wide read four to five feet wide.

Page 66—fifth line from bottom, for the ancient read some ancient.

Page 69—third line from bottom, for wady read wely,

Page 72—seventh line from bottom, for three feet read three inches.

Page 73—eighth line from top, for minutes read feet.

Note.—(Page 61)—Professor Paine writes that the stones spoken of under "Archeology," as probably altars, were rude oil presses. These notes are from his hasty diary, made on first entering the field, and, as he says, will of course need correction from subsequent observation.

1875, March 9.
Sift of Janeil A. Green, N. D.
& Boston.
& E. U. 1861)

PALESTINE EXPLORATION SOCIETY.

DISCOVERIES AT NAHR-EL-KELB.

I.

THE Nahr-el-Kelb or Dog River (the Lycus or Wolf River of Strabo and Pliny) empties into the Mediterranean two hours (or about 5 miles) north of Beyroot. Its whole course is less than 20 miles, but full of wildness and beauty, as it rapidly descends from the sides of Sunnin, one of the most prominent peaks of Lebanon. It forms a natural road into the heart of Lebanon and over to Coele-Syria, and has been used as such from very early times, monarchs of Egypt, Assyria, Syria and Rome improving by art the advantages offered by nature.

The river finds its way to the sea between perpendicular ridges of rock, around and over the southern of which the road is carried at an elevation of about a hundred feet above the water. Another more ancient road is carried over the ridge at a higher point. This southern ridge projects quite far into the sea. The lower road was cut (it has been supposed) in the reign of Marcus Aurelius. It is six feet broad and paved with large, uneven stones. On the north side of the ridge, where this road approaches the bridge over the river are two Latin inscriptions of the Antonines, as also a modern Arabic inscription, much defaced, of Sultan Selim. Along the more ancient road (which crosses the ridge at a higher point, and whose roadway south of the ridge cannot now be traced), and also on this north side of the ridge, are nine inscribed tablets in the rock, three Egyptian and six Assyrian. All these have been often copied and their significance is well known. On the lower road, which (whatever its exact date) is undoubtedly the more modern, Prof. Paine, of our Exploring Expedition, has discovered three Greek inscriptions, one on a stone in a Roman wall, and two cut in the rock. We give Prof. Paine's own account, and hope to return to this interesting subject in a future number:

"The Greek inscriptions are all new discoveries. On the 3d of January

last, on the excursion during which they were detected, I had the honor to be the companion of our able and estimable Consul-General for Syria, Hon. J. Baldwin Hay.

"The first short inscription was found on the face of one of the stones built high into the old Roman wall running along the river. It is only a fragment, each line embracing perhaps a dozen letters, and may be no more than a portion of some greater record on a constructed monument. Such have been erected at Nahr-el-Kelb. Josephus quotes from the history of Nicolaus of Damascus: 'When Antiochus had erected a trophy at the river Lycus, upon his conquest of Indates, the general of the Parthians, he staid there two days.' Nothing of this kind is now to be found; still, the material most likely remains on the spot or near by, and may yet be brought to light. I have made no effort to decipher this inscription, and, therefore, do not venture an opinion as to its character or importance. The letters have an appearance of considerable antiquity.

"An historical inscription of greater value was fortunately recognized higher up on the pass. Just after the road begins to descend, a tolerably flat face of the rock bears a record which has stood unnoticed, probably, for many centuries. One not searching sharply for this very sort of thing would never suspect that old Greek writing exists on its gray weather-beaten surface. And by the closest scrutiny I perceived only a single letter looking out from the rough stone, and only after clambering up on the rugged, sloping base until my finger could follow outlines of letters, could I feel sure of a real inscription lurking there. Reading this writing on the rock was simply impossible. Its burden has been made out only after prolonged study of the paper impression. This is as plain as it is from being a conservation of force in no small amount, having received eight hours' incessant, unmerciful pounding. It is Greek only in so far as it is in the Greek character and language. An examination soon reveals the fact that he was no Greek who left it there. The inscription consists of twelve lines of about twenty-six letters each, and reads, according to my deciphering, as follows:-

"' Προκλε πεπου Τατιανου Αρισιοιο Α κοιο γενεθλης ιθαγενοιο Αρχικα πατρωιων εξωριαζων φαυλώ πρωθηβης φοινιξ Ηλιουπολεως θεο φιν αρχων. Αιψα Μαλεκ τελεων ιερα οσσα νοώ φρονεε φοινικη αυτη οσου και τοδε εργαζοτεον νοημα

Ω μεγα θαυμα τα αιπυσατα των σκοπελων ισον εθηκε μεσον Οφρα διηνεκεως ομαλην οδον επ ανυοντες φευγωμεν χαλεπεις Υψος οδοπλανης.'

""O Proclus, friend of Tatian, son of Arisius, of A
co as to thy birthplace, of honorable descent,
leaving behind the royalties of thy fathers for a common rank.
a Phœnician in the bloom of youth, of Ba'albek by the will
of the gods the ruler. Forthwith to Malek performing sacred rites,
as many as he thought prudent for Phœnicia itself,
in proportion also to this very to be executed purpose,
Oh great marvel! the steepest parts of the
promontories he made level in the middle:
In order that, from beginning to end, completing
the even road, we may escape difficult approaches (?)
the height being circuitous as to the route (?)"

"It would be extraordinary if so long and so old an inscription were manifest in every part: this one presents no exception in the matter of legibility, though the greater portion may be readily made out. On the right-hand side four or five lines are quite indistinct. In the first line of Apisiolo look more like $\phi \rho$; but these letters there would make no Greek, and, it may be taken for granted, no Phœnician, nor is there room for a v. The final A of the line is fragmentary; even if not present, koto is sufficient for Aco, or Acre of our own day. In the second line of in ιθαγενοίο are faint. In the third line εξωριαζων and the beginning of φανλω, in the fourth H, v, and ς of Ηλιουπολεως, in the fifth φιν and ιερα, in the sixth ηι in φοινικη and in αυτη, in the seventh γ and α in $\epsilon\rho\gamma\alpha\zeta \sigma\tau\epsilon\sigma\nu$, and the end of $\nu\sigma\eta\mu\alpha$, in the eighth $\tau\alpha$, and $\iota\pi\nu$ in aιπυσατα-all are recognized with difficulty. Throughout the right-hand portion of the inscription, also, there are traces of other letters which go to show either alteration, correction, or a partial obliteration of other characters, perhaps those of an older inscription, for the superposition of these letters. Instances of these changes, whether additions or erasures, may be seen in the last word of the second line, in Hliov of Hliov molews, in the final letters of εργαζοτεον, and in the last word of the last line.

"The Greek presents irregularities, to say the least, in the termination of $\iota\theta a\gamma \epsilon \nu o \iota o$, where that of the noun is retained; in $a\rho \chi \iota \kappa a$ an adjective in the

neuter plural used as a noun; in the absence of a verb in this clause while a present participle is present, the subject still being $\pi\rho\kappa\lambda\epsilon$; in the suppression of prepositions from $\phi\alpha\nu\lambda\phi$ of $\sigma\nu\nu$ before $\theta\epsilon\phi\rho\nu$ ($\theta\epsilon\epsilon\iota\zeta$), of ω before $Ma\lambda\epsilon\kappa$, of $\sigma\nu\nu$ before $\nu\sigma\phi$, of others from $\phi\alpha\nu\kappa\kappa\gamma$ and $\mu\epsilon\sigma\sigma\nu$, in the making up of $\epsilon\rho\gamma\alpha\zeta\sigma\tau\epsilon\sigma\nu$ and of $\alpha\epsilon\pi\nu\sigma\alpha\tau\alpha$, in the case of $\nu\sigma\nu\tau\epsilon\zeta$ after $\epsilon\iota\nu$ ($\epsilon\nu$), in the termination of $\chi\alpha\lambda\epsilon\pi\epsilon\iota\zeta$, in the non-agreement of $\nu\sigma\lambda\nu\tau\zeta$ with $\nu\nu\phi\zeta$ and its lack of ι after $\nu\sigma\lambda$. This ending, however, seems to have been corrected by an attempt to divide the horizontal bar of $\nu\sigma\lambda$ a vertical one with others above and below belonging to $\nu\sigma\lambda$. A plainer letter than ν at the end of $\nu\sigma\lambda\lambda\tau$ is $\nu\sigma\lambda$, to which a similar charge of disagreement might be brought. That the author of the inscription knew how to make words agree properly is seen plainly in $\nu\sigma\lambda\lambda\tau$ odo $\nu\lambda$. But what requires these words to go into the accusative?

"As to forms and dialect the Greek is almost exclusively epic. The word $\pi \epsilon \pi o \nu$ as a substantive, in the sense of 'friend,' 'associate,' or as a title of endearment, is peculiar to Homer and Hesiod. The genitive ending oco, earlier than o-o=ov, is also Homeric. $\Gamma \epsilon \nu \epsilon \theta \lambda \eta$ is also characteristic of Homer. Iθαγενοιο in the poetic form of ιθαιγενης, is found in the Odyssey, and in the sense of 'honorable birth," seems to be limited to this poet. The word $\pi\rho\omega\theta\eta\beta\eta\varsigma$ is peculiarly a term of the Iliad and the Odyssey; $\phi oivi\xi$ and $\phi oivi\pi\eta$ also occur in these poems. $\theta \epsilon o \phi i \nu$ is epic and Homeric; the form of this term, however, is not unquestionable— $\theta e o$ is sufficiently clear, while $\phi \iota \nu$ is merely traceable; it is the best admissible. Atha is often used by Homer, is rare in other poets, and never occurs in prose writings. Ossa is both Epic and Ionic: Homer and Hesiod use both occoog and occo, the adverbial use of the neuter οσον occurring frequently in the former. In the sense here employed νοφ is used in the Odyssey. The words εργαζομαι, νοημα, θανμα, αιπυς, σκοπελος, ισος, τιθημι, μεσος, οφρα, ομαλος, οδος υω, φευγω, χαλεπος, ειν an Epic form of εν, are all . of frequent occurrence in the poems of Homer. Σκοπελος, a high rock, standing out in or by the sea, is a most precise and appropriate term for this very Ras-el-Kelb, a lofty promontory or ridge of Lebanon running out into the Mediterranean. Διηνεκεως occurs in the Odyssey, but only with αγορενειν, to tell, from beginning to end. Indeed, the entire inscription, in respect to its words, reads like an extract from the pages of Homer. Those who wrote and read it must have been familiar with these poems, and so far as they used Greek at all, were almost wholly limited to this Epic vocabulary. The only words not strictly Homeric, exclusive of proper names, are εξωριαζων, a coinage of Æschylus, b. B. C. 525; υψος, a word first appearing in the works of Æschylus, Herodotus, b. B. C. 484, and Thucydides, b. B. C. 471; and οδοπλανης, a rare word occurring in the Anthologia, from $odoi\pi \lambda a \nu \epsilon \omega$, a compound by Aristophanes, b. B. C. 444.

"As the inscription bears no date, its age must be derived from the words used and the forms of its letters. The indications just given, therefore, possess great value for the estimation of the time when the record was made.

"A more exact means of determining the period of its execution will be found in regarding the inscription as a specimen of palæographic art, and by comparing its general character and particular forms of letters with those of other inscriptions whose ages are well known. Throughout there is a disposition to carry lines beyond their points of meeting in rectangular letters. This is seen most prominently in A, in which it is scarcely possible to tell where the bars begin and end. Almost invariably the large bars cross at the top of the letter; and the small bar, which should be horizontal, is either jointed in the middle by almost a right angle, or is altogether broken into two intersecting bars: in both forms it usually projects beyond the large lines of the letter. There is great resemblance in the form of this Alpha to the old Phænician Aleph, 4. B occurs only once, and then stands taller than other letters. Γ presents itself five times. In $\gamma \epsilon \nu \epsilon \theta \lambda \eta \zeta$ and $\mu \epsilon \gamma a$ it possesses the second short horizontal bar of digamma; in φευγωμεν this bar is doubtful; in the γ of $\epsilon\rho\gamma\alpha\zeta\sigma\tau\epsilon\sigma\nu$ it is plainer than the rest of the letter, if the latter occupies the exact position indicated on the deciphered squeeze; in ιθαγενοιο the whole letter is so very ghost-like that this second line could not be expected to be visible. Δ occurs four times, always with its bars surpassing their limits. This was partially characteristic of the Phœnician Daleth, 4. E appears with straight right lines in all instances save two; in εθηκε μεσον curved lines present themselves. I is always written. As a poetic form πατρωιων would require this letter to be written in full, which in prose would be indicated as iota subscript. Instead of the latter of later date, it appears after $\phi av \lambda \omega$; after $vo\omega$ it intersects the circle of ϕ ; it exists probably after $\phi o \iota \nu \iota \kappa \eta$, and with little doubt after αυτη. In the instance of νοω, a careful inspection reveals that it was first cut there with the ϕ nearer ρ , and that afterward, in consequence of insufficient space because of the fault in the rock, a deeper, plainer φ was cut over both letters. K has a strange form, scarcely different from the Phoenician Koph, Y. A looks as if its bars were connected at first by a narrow curve, higher or lower. M is inclined to carry its bars beyond their proper limit. The two examples of Z are quite rude. O displays in most instances a point within. Σ is always the simple curve. Υ is raised on a short bar, like our Y, and betrays its Phœnician origin in the Vav, Y, of the Moabite stone. Ω comes forward in grand proportions and in its most ancient

form. The comparison of these forms with those of early Greek inscriptions cannot fail to be a most interesting study to those who have the required works of reference at hand.

"The proper names, in their special reference, are, so far as my information extends, wholly unknown. Proclus, Tatian and Arisius are likely to be new to history. Aco is the old locality of the present Acre. A stell found at Larnaca, the ancient Citium in Cyprus, bearing the effigy and titles of Sargon, commemorating an expedition to conquer the island, and assigned to the year 708 B. C., concludes with the following boast: "Arbiter of combats, I traversed Jamnia like a fish, I annexed Koui and Tyre." This word Koui, in all probability, gives us the old form of the name of the city, which in this inscription reads Akoto, or if A be wanting at the end of the first line, simply Koio. To be mentioned before Tyre, nearer Cyprus than Aco, the latter, at that time, must have been a place of greater importance. Ηλιοπολις, city of the sun, was the Greek name of Ba'albek, city of Ba'al. Malek must have been the name of the chief deity of Ba'albek. It is true, this word may be separated into Ma λ and $\varepsilon \kappa$, and the latter be given to τελεων. This leaves Mal still to be accounted for, a problem of greater difficulty, destroys the rendering of τελεων, "performing" sacrifices, and does away with ιερα altogether. Εκτελεων is used by Homer in the sense of fulfilling a vow, but not in the sense of offering sacrifices or sacred rites. Whatever the word may be in the position of $\iota \epsilon \rho a$, it must strictly agree with ogga, and, more remotely sustain the reference of ogov. It is the key to the meaning of the two lines following; and ιερα seems to be the only possible word that can fill all requirements. Μαλεκ, then, must be a proper name, and can scarcely be other than an almost exact rendering from the Phœnician tongue into Greek characters of Malak or Malack. Malak-bel was the supreme deity of northern Syria. A Palmyrene monument has the following Greek inscription:

> " Αγλιβωλω, και. Μαλαχ. Βηλω, πατρωοις θεοις.

"'To Aglibal and Malach-bel, tutelary gods.' Movers, Die Phönizier I., p. 401. Another, in Palmyrene character, concludes with the words, 'these altars with their entire decoration are consecrated, אול העלכול ומלכבל איל to Aglibal and Malak-bel gods.' De Vogüé, No. 93. In another bilingual inscription, Palmyrene and Latin, on a votive altar, מלכבל is rendered, Sol sanctissimus, 'To the sun most sacred.' This is accompanied by two bas-reliefs representing the divinity under different forms of solar attributes: one is a young man mounted in a chariot drawn by griffins; the other, a head radiated by beams.

and borne by an eagle. Malak-bel, therefore, was a personification of the sun in his ascension, the conqueror of darkness and of night, who took possession, כלק, of his celestial empire at the end of his course. Another little altar there has the words, idolatrous yet devoutly beautiful:

' Ηλιω πατρωω και επηκοω θεω.'

To the paternal sun, and to the within-hearing God.' De Vogüé, No. 108. Waddington, No. 2576. Bel is Ba'al, and the Ba'al of Ba'albek was, without doubt, the same sun-god, Malak-bel. Identical with him were the fiery deities of Melquarth of the Tyrians, and of Ba'al Molech of the Ammonites, worshiped by the Israelites, Jer. 32:35, whose cultus extended even to Cilicia, as indicated by a representation on a coin found there—a lion, the symbol of the fire-god, devouring a stag, the animal of offering to Molech, with the words, אונה בעלים באונה Gesenius, Mon. p. 284, I. Tab. 37, I.

"Proclus, as ruler of Ba'albek, would naturally offer sacrifices to his own god, the god of his city and people, Malak-bel. To this word the transliteration $Ma\lambda\epsilon\kappa$ approaches very closely, excepting ϵ , whose sound is akin to that of a; and omitting -bel altogether. It is probable that Bel was not commonly added to or spoken with the name of the deity. In the passage of Jeremiah above referred to, Moloch and Baal are synonymous or interchangeable terms; one was used without the other. Compare, also, Jer. 19.5, for proof that Baal was Molock. Thus Malek was the distinctive appellation of their deity among the Phenicians of the interior and of the northern part of the land. Indeed, we may have here the very Phenician root-word of Malak, Malach, Molech, and Moloch, turned into Greek, $Ma\lambda\epsilon\kappa$, Malek. Heretofore traces of the root from which Molech is derived have been sought for in the Phenician words, Malica, Malcander, Milichus.

"Proclus, then, was a young Phœnician prince who lost his royal rank and inheritance in leaving his home at Acre, shortly to become ruler of Ba'albek. Before undertaking the execution of a great design and labor, he offered sacrifices to his supreme deity for all the land, as well as for himself, and for the success of his enterprise. It was he, therefore, and his people who carried the road that is still trodden by all that travel up and down the coast, and all that still go to and from the many mountain villages north of Nahr-el-Kelb, in their commerce with the cities of the south, round the precipitous portions of the promontory. Is it to be wondered at that they who wasted their strength on such cyclopean substructions as those of the platform of the temples at Ba'albek, should have come so short a distance to apply their power to a work of great utility? The Egyptians were, without doubt, the

first highway-makers there; but they carried their way and armies up and over the height, along the brow of the summit of the promontory. In their track the Assyrians followed later. Both left their records in tablets all along the rocky walls of this ancient passage. Yet, this way was lofty, steep. long and wandering about: the phrase, υψος οδοπλαυης, 'the height being a straying way,' is peculiarly expressive. It winds about, leading up bold ascents, falling down rapid declivities. It was an achievement worthy a tablet for any Egyptian or Assyrian general to get his armies over such a pass. It is still traceable, and is still a difficult, fatiguing climb to one that attempts to walk over it. The great wonder is, how horses and chariots ever achieved the feat of going up and down thereon without injury and destruction. The Phænicians followed this route till they were tired of it. In the 'rainings,' or winter season, when the smooth rocky slants were wet and slippery, the way must have been impassable. Proclus conceived the bold plan of opening a new pass much lower down, round the steepest portions of the promontory, just overhanging the sheer cliffs that rise from the breakers and the sea. He was about to carry his purpose into execution. It was a great undertaking. and one of national importance. It was, withal, a dangerous work, as the line leads along the very verge of precipices among abrupt rocks. In many places the way was hewn out, like a channel, in the hard stone; the cuttings of rough places made flat, or of rises made easy, are all there yet in everlasting rock, together with the ruts chariot-wheels afterward wore out. And for this cutting these Phænicians possessed only hammers, probably of hardened copper; they knew nothing of powder, nitro-glycerine, or dynamite. For a little distance they kept in the old way, and at the other side they joined it again; between these two points Procle made his road level, ισον εθηκε μεσον, Then it followed, as now it winds with, the promontory's sides; but horizontally the Phœnician way is not uneven. Megov, however, may refer to the position of the new route, midway between the summit of the height and the sea. The highest point of the promontory, near the monastery, is 505 feet; at the brow of the Ras it must be at least 300 feet above the level of the Mediterranean; half-way down, where the rocky slopes break into upright walls, the Phœnicians led their road.

"It will be seen that our inscription corrects the common impression that this road is the upper part of the Antoninian way, constructed by the Roman emperor Marcus Aurelius Antoninus Pius, about the year 173 A. D. This portion of the pass should now be called the Proclean or Phoenician way. No doubt by the time of Antoninus it needed repair; quite possibly he improved it. But all that he really constructed lies between the ford and the bridge,

partially sustained by the Roman wall, partially stolen from the rocks, on the face of one of which he left his card with all his titles. Ras-el-Kelb thus boasts of three passages, the labors of three great nations—the ancient, wayward, dangerous, forsaken Egyptian path over the height, the level Phœnician road, and a Roman continuation of both along the river for a little distance up to the bridge.

"Why these mighty Phoenicians put the record of their triumph into Greek, at home, seems quite unaccountable. Their alphabet was widely known, and employed from Moab to Marseilles and Carthage. Possibly it was to return a compliment to the Greeks for selecting Phoenician letters for inscriptions at Athens. Over in Cyprus they knew how to write their own characters beautifully, and were not ashamed to do so. For my own part, I wish they had possessed sufficient grace to have written this memorial in their own language.

"The deciphered squeeze may be readily photographed for the purpose of obtaining a fac-simile copy of small size. I hope, however, that this one may be reserved until the other shall have been placed in the hands of Greek scholars at home for independent criticism and translation. A comparison of such results would be of the highest interest. There will be, no doubt, minor discrepancies in the decipherments of those portions least legible, but I fully believe there will be no important difference either in the restoration of the text or in its interpretation.

"The third Greek inscription, of ten somewhat shorter lines, is, probably, Phænician likewise. I have made no effort to decipher any portion of it. However, the sixth line manifestly begins with vivoc, and the last with φοινικικη. Generally it is less legible than the left-hand side of the second Greek inscription, just described, and more legible than the right-hand half of its middle lines. As its letters have the same style, not excepting K, it belongs to about the same age. It hangs not far away beside the Phœnician road, on an upright rock. Its existence there, also, would never be detected except by the keenest examination. Hundreds have passed it daily for centuries without notice; and scholars of every land, some of them on the very errand of discovering such writings, have gone by without suspecting its presence. We succeeded in catching sight of only two or three letters just as the coming on of night compelled us to give up the search. Returning another day, we were unable to find these letters again, until Mr. Hay rediscovered their hiding-place only by standing near the rocks and looking along parallel to their faces for the depression of the tablet. A first sight of the squeeze may cause one to feel it were useless to attempt a decipherment,

under a strong conviction that the inscription is quite gone. But I am confident that long, patient study will bring its words and message back again. Such a knowledge of Greek letters as a mineralogist possesses of every angle and corner of his crystals, will enable one to reconstruct these characters from their fragments. Its story will, undoubtedly, well repay all the labor necessary for its making out."

It is with great diffidence we would suggest some queries regarding the very elaborate and able work of Prof. Paine.

- Is not προκλε πεπου a vocative suggested by the vocative in the Roman inscription on the same road, to wit: "Invicte Imp. Antonine Pie," etc., etc.?
 - 2. Is not Proclus (as well as Tatianus) a Roman name?
- 3. Is not the Homeric and Pindaric imitation of the inscription suggestive of a late date?
- 4. May it not be inscribed to a Roman governor of a century after the Antonines, who repaired the Antoninian road?

If these queries are of any value, we may imagine that under the Roman empire, say in the third century after Christ, a noble of Acco, having relinquished certain hereditary rights, became ruler of Baalbec, and while in this governorship, made more level and easy the road between Acco and Baalbec by the Lycus, which Marcus Aurelius had constructed a hundred years before.

The limping yet bombastic Greek would exactly suit that age.

H. C.

THE MODERN CANAANITES.

BY J. AUGUSTUS JOHNSON.

In the mountains which form a geographical connection between the systems of the Taurus and the Lebanon, lying along the Syrian coast, reside a strange people. Subject to Turkish rule, they still keep up their tribal organization, and though ignorant alike of the origin of their race and religion, they maintain with great tenacity their hold upon their nationality and their creed.

In A. D., 1163, Benjamin of Tudela calls them "Assassins," who do not believe in Islam, but follow one like unto the prophet "Karmath." During the Crusades, they were at war with the Christian Princes. In 1697 the Turks called them "Neceres, who adhere to no certain religion, but assume that of

the people with whom they converse, being such Proteuses in religion that none could discover what shape their consciences are really of." Some writers have attributed to them a Persian, while Volney, in 1780, adopted the idea of a Gnostic origin. Later, Renan in his Report to the Emperor Napoleon in 1860, says "The Nosairees, or 'little Christians,' have more in common with Christians than with Moslems, and are the most degraded population in Syria. We were informed that they worship a woman. They are called at times a Gnostic sect, having passed in all these centuries through all the alterations that a religion denuded of sacred books and of a church organization, could not fail to undergo."

These strange people are probably descendants of those sons of Canaan who were in possession of Arka, Arvad, Zimra, and Sin, on the seashore, and of Hamath, when Abraham came from Ur of the Chaldees. Driven by successive conquerors from their towns, they found refuge in these dark mountains, and have there remained, and doubtless many of their brethren fleeing from Joshua joined them in their inaccessible retreat. This accords with a tradition among the Nosairees that their ancestors were expelled by Joshua from Palestine. Many of their castles now standing bear Jewish names, such as Joshua, Solomon, Zion, and the like.

The Nosairees are not identical with the Assassins, who were famous in the days of the Crusades, for the former existed in Syria previous to the arrival of the Ismaileych or Assassins, who came from Persia, and whatever each may owe to the Carmathians in the mosaic of their creeds, they have ever been distinct and hostile peoples. The pagan worship of Venus, or Ashtaroth, erroneously attributed to this people by Disraeli and a host of other writers, pertains rather to the Ismaileych, and there is no reason to believe that these descendants of the Canaanites are a whit more immoral than any other non-Christian sect in Syria. Woman not only has no place in their religious system, but is not allowed even to witness the religious rites which are celebrated only by the initiated among the adult males. They hold, however, in their doctrine of metempsychosis that certain men who have failed in this life to accomplish anything, after death become women, and that good women under certain conditions may appear as men in the next life.

Recent discoveries of MSS, show that the creed of this people is a confused melange of Idolatry, Judaism, Christianity, Islamism. They recognize the prophetic character of Jesus Christ, frequently quote the names of the apostles, and many passages from the Psalms and New Testament; they revere the name of Mary, observe the feast of Christmas and New Year's Day according to the calendar of Julian; they celebrate Epiphany, Palm Sunday, Easter.

and some of the Apostles' and Saints' days, and in their Communion Service they use consecrated wine. From the Jews and Moslems they have borrowed ablutions and circumcision, and have adopted Moslem names, except those of Omar and Abu Bekr, whom they curse and abhor. They quote much from the Koran, but obtain many features from the Sabians and Magians, as appears from the respect they pay to light, fire, and the heavenly bodies.

In their writings Mahomet and Christ are referred to as the same person manifesting himself at different epochs.

The Nosairees, as a sect, derived their creed from Abu Shuaib ibn *Nusair* in A.D. 840. The suggestion of Renan that the name *Nosairee* is a diminutive of Nusara, meaning "little Christian," and that of the Jesuit Missionaries who translate the word into "bad Ohristians," do not appear to be well founded. The author of one MS. requires of the Nosairees that they discover nothing of their religion to strangers; that they love their brethren, and be charitable, abstaining from theft and oaths; that they suffer poverty patiently, and bear ill-treatment on the part of their women.

A Nosairee, with whom I have conversed, says that his people hold among other things that God, of their sins, created devils, of the sins of devils he created women, and, consequently, prayers are not taught their women. souls of learned Moslems after death pass into donkeys, those of Christians into pigs, and those of Jews into monkeys, wicked Nosairees into eatable animals, good but skeptical men into monkeys, and those who do both good and evil into human beings of other sects. They accept no proselytes except from the Persians, who, with them, believe that Ali was a manifestation of God. My Nosairee informant intimated his belief that his people originated in Persia, but said that in Jewish history they were called Philistines. people put on at will any religion, but remained Nosairees at heart. know each other by signs. One of the six questions being, "If your uncle is thirsty, from whence do you give him water?" The proper answer is, "From the high fountain." Their heaven is the place of stars which are very near together. Mars is the angel of death, and disappears whenever a person dies. Thunder is the voice of Ali.

In my visit to their mountain homes, I found that they got on well with the Christians, but not with the Moslems, who regard them as Pagans, and do not receive their testimony in courts of justice. The tribes are allied to each other, but are not at peace. The blood-feud is the curse of their land. Always armed, they are ready for attack or defence; but as individuals, they are not inhospitable. They live in great poverty, and being in constant rebellion against the Turkish government, many have taken to robbery as a profession.

It was for many years the custom of the government to impale the Nosairees instead of beheading or hanging them. This was not distasteful to the sect, as the soul could thus leave the body by the mouth.

I spent several days among this interesting people, seeing them in their homes, at their work, and at their play. The men and women mingle freely together, and here only, in the East, have I seen men and women dancing together around a bonfire. The dancers form a line with hands clasped, each person pressing the right shoulder against the left breast of the one in advance. The leader flourishes a handkerchief to keep time, while all sing and advance in a lock step, two steps advance and a little side jump, which they emphasize à la varsovienne. An occasional discharge of heavily-loaded flintlocks close to the heads of the girls created no nervousness on their part, but kept up the spirits of the party.

The women dress very much like the men, all affecting red stripes in their gowns. The busts of the women were covered and their faces unveiled, thus reversing the custom in Palestine. I gathered from the young men who were inclined to talk, the following points: "A man may take as many wives as he can support, and he may divorce them at pleasure. We beat our wives when we are angry with them, and when they deserve it. Ali is our God, and is now in the moon, in which his face is visible."

During a trip through their mountains I saw many whitewashed tombs or mazars of saints, but seldom met any one on the road, or laden animals, as in Mount Lebanon; very little ground was under cultivation, and that only in the vicinity of the villages. Their mountains are much inferior to the Lebanon and the Taurus range in height and grandeur, although reported to be of greater fertility; their outline is tame, and the sub-conical hills rise not more than 1,000 feet above the general elevation. The chain is steep towards the Orontes on the east, while to the west it descends in low irregular hills to the coast. It seems to be a continuous range of chalk with occasional gypseous marls, and extends from Kalet el Husn on the extremity of Jebel Akkar (Lebanon) on the south, to Mount Cassius (of the Amanus) on the north. The highest point reached by me, as shown by my aneroid, was 2,378 feet above the sea; but a higher ridge lay beyond between my camp and the Orontes river at Mudik, the ancient Apamiæ. Burchardt speaks of Nebby Metta as 5,000 feet high. Benjamin of Tudela says the extent of the Nosairee country is eight days' journey, or about 250 miles.

The principal feudal houses of to-day are Beit Hassoon, Ali Jerkis, Ahmed Aloosh, El Ailey, Tarboosh of the Kelbie district. These are children of the same ancestor. Other houses are called Sheik Maroof, Yashoot, Karalie,

Digitized by Google

Hama, etc. The Turkish troops have recently penetrated these mountains and reduced these people to subjection, and their position is most abject and pitiable.

The only mission work among the Nosairees—who have been greatly slandered and greatly neglected by Christendom—was commenced at Latakia and B'humra, by Rev. Mr. Lyde, of the English Church, who died in 1860. The American missionaries at Latakia, Rev. Mr. Beattie and Dr. Metheny, took upthe work subsequently, and have been useful to them in many ways, especially in promoting a better understanding between them and the Turkish authorities. Missionaries may go among the Nosairees without fear. It is true that, in the absence of tribunals, they take the law into their own hands, and exact an eye for an eye. They have preserved vestiges of the worship of Baal, the Syrian Apollo, of Astarte, the Syrian Venus, of fire, and of the heavenly bodies, and they have also retained traces of the Jewish law; but they have no cities of refuge, where protection can be found from the avenger of blood. Hence it is to be feared that until their patchwork creed shall give place to a purer faith, the mountains and valleys of Jebel Nosairee will continue to drink the blood of these poor creatures.

THE HAMATH INSCRIPTIONS.

BY WILLIAM HAYS WARD, D. D.

THE traveler Burkhardt was the first to mention a strangelyinscribed stone which he saw at Hamath, "with a number of small figures and signs, which appear to be a kind of hieroglyphical writing, though it does not resemble that of Egypt." The stones seem to have attracted the attention of no other traveler until 1870. when Mr. J. Augustus Johnson, American Consul-General at Beirut, traveling with Rev. S. Jessup, of the Syria Mission, noticed the stone now known as No. 1, and, being prevented by fanatical Moslems from taking a squeeze, obtained copies of this and of the other three, taken by a native painter, who made rude impressions by putting a wet color on the stone and applying a paper to it. A fac-simile of the largest of these inscriptions (No. 5), as thus copied, was published in the first "Statement" of the Palestine Exploration Society, and being re-published in England, attracted much attention. Since that time an excellent, though not perfect, copy of No. 1 has been published by the English Exploration Fund, and very imperfect copies of the other four are given in Burton and Drake's "Unexplored Syria." For the first time the public may see in the copies herewith printed absolute fac-similes, which may be implicitly depended on by those who desire to study these remarkable inscriptions. These copies are taken from the exceedingly fine squeezes and casts obtained in Beirut by Lieutenant Steever and Professor Paine, who took pains to clean the stones carefully of the foreign substances.

The stones are four in number, and were all found in the ancient city of Hamath, from which they have just been taken by the Turkish government to enrich the imperial museum in Constantinople. The first of these (No. 1) is described by Rev. W. Wright.

of Damascus, who accompanied Subhi Pasha, the Governor-General of Syria, on the trip during which he took possession of the stones for the Sultan, as a thin fragment, evidently broken off from a larger block. It was in the wall of a house in the Christian quarter. It consists of three lines in perfect preservation, with the engraving scarce touched by time, but having lost by fracture about six inches at the left end of the lines. Below the third line is a space prepared for a fourth, but not inscribed. The smoothed edge above and at the right of the inscription is indicated in the fac-simile. The inscribed portion is twelve inches by fourteen.

Number 2, from the lane called Daib Tak el Tahun, near the Gate of the Bridge, contains two lines with a space below prepared for a third line. The inscribed portion is eighteen inches long and ten inches wide. It has a slight fracture on the upper right hand corner. Otherwise it is complete, as proved by the uninscribed line below and the raised edge all around it. This seems to be No. 3 of Mr. Wright, and is the stone supposed to be efficacious in lumbago.

Number 3, from the garden of Amer ibn Sheikh Hassan, contains three lines, the last shorter than the other two, showing the inscription to be complete. The inscription is eighteen inches in length by fourteen in breadth.

The fourth is a very much larger stone, and is inscribed on one side and one end. It was built into a little shop belonging to Mohammed Ali Effendi. The larger face contains five lines occupying a space of thirty-five and a half inches by twenty-four. The smaller face contains four lines, occupying a space of fifteen by eighteen and a half inches. Below them is a space prepared for another line, but not engraved. This inscription is designated as No. 4, and the larger five-line inscription as No. 5.

It is a remarkable peculiarity of the characters in these inscriptions that they are not incised, but raised. The effect is very much as if the stone had been polished and divided into broad lines (which are in all the stones from four to four and a half inches in width, and separated by a narrow strip of half an inch), and then the inscription had been painted on, and the uncolored portion afterward cut away, leaving the characters standing out in cameo. The characters themselves were rounded, and worked up with con-



of I
Gene
stone
a lai
quar
engr
abou
is a !

edge fac-i

of this include corrections 3 control include corrections 3 control include corrections and control include corrections are control included corrections.

thi sci

sic ha a en

li a

t

siderable care. The style of the work is so nearly the same that they might all have been done contemporaneously, if not by the same engravers. The lines on the two sides of the larger stone correspond precisely with each other, so that it would naturally occur to one that the inscription might read regularly around the stone; but an analysis of the characters shows this not to be the case. The four lines on the end correspond to the upper four on the side, leaving a blank line corresponding to the fifth line of the side. The bearing of this on Rev. D. I. Heath's theory of the direction of the writing will be considered further on. Professor Paine's splendid squeeze of this stone shows the relation of the lines on the two sides, as they were taken in a single squeeze, the soft paper being bent around the stone. The excellent preservation of these inscriptions is due to the fact that they are engraved on a very hard, compact, black basalt, a similar stone to that which so fortunately preserved the inscription of King Mesha.

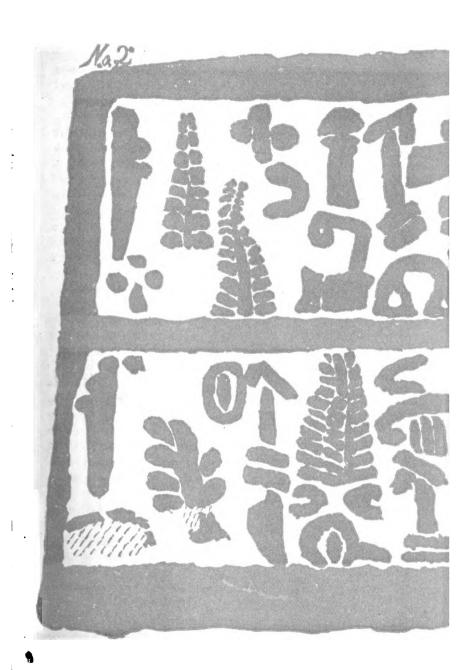
It is exceedingly fortunate that the three inscriptions on the three smaller stones are almost identical. Mr. Heath has already pointed out this fact in an acute paper published in the Quarterly Statement for October, 1872, of the English Exploration Fund. I am glad to be able to give herewith a considerably more accurate and complete restoration of these three texts, arranged one under another to show their parallelism, than that which Mr. Heath constructed from his less perfect sources. I have also added to it a fourth parallel inscription, not known to Mr. Heath, but which occupies the unmutilated portion of the first line of No. 5. These parallel inscriptions may possibly afford us a clue to their decipherment, and are of great advantage in fixing the characters, in proving the completeness of the inscriptions, and in determining the direction of the writing.

The number of separate characters is between fifty and sixty, of which forty-eight are clear, while about eight, which occur but once or are on the more worn portions of the stone, are more or less uncertain, the outlines in some cases not being satisfactory, and in others it being doubtful whether a character should not be resolved into two. They are given, for convenience sake, on the same plate with the reconstruction of the inscriptions. I am by no means certain of the equivalence of the characters which I have put down as variants, except it be in the case of No. 4, which occurs in

its second form in the fourth of the parallel inscriptions. No. 4 is employed underneath a character as if to put it in the dual; Nos. 23, 34, 41 and 53 always have it. No. 37 is a very small and indistinct character which generally accompanies the foot, No. 31. Nos. 54, 55 and 56 are somewhat indistinct. I am not sure but Nos. 49 to 53 should be separated into their elements. The figure within the moon, No. 53, is not very satisfactory. No. 34 is possibly a scarabaeus. In the alphabet, as in the reconstruction, the letters are all drawn as they are in the lines which read from right to left.

The first step towards any decipherment of a strange writing, is to find out in what direction the lines read. No. 3 ends in the middle of a line, indicating the termination of the inscription, and No. 5 breaks off two inches or more from the end of the line. We must therefore begin at the other end to read. The direction, whether from right to left or from left to right, is fortunately learned from the near identity of the three shorter inscriptions. They all begin at the right end of the first line with the head and arm and continue identical through the line, at the left end of which No. 2 has one character more than No. 3 (No. 1 is broken at this end); and No. 5 begins in the same way; showing that the first line in these four inscriptions, reads from right to left. With this settled, the direction of the other lines becomes easy; such characters as 3, 8, 9 and 15 not being symmetrical, the direction in which they face is determined for the first line. In the next line the direction of all these characters is reversed, showing that this line reads from left to right, while the third line reads again from right to left. By reading thus boustrophedon, we find that the lines, although they divide differently, afford the same inscription, as is shown in the plate in which I have arranged in parallel lines the parallel inscriptions from the three smaller stones, showing their general identity. The several lines on these stones I have run together, reversing the second so as to make them all read from right to left. Under them I have also placed the unobliterated portion of line one of No. 5.

On the same plate will also be found a reconstruction with a conjectural restoration, so far as possible, of the indistinct portions of Nos. 4 and 5. These inscriptions show some irregularities. The first line of No. 5 begins like Nos. 1, 2 and 3, at the right, the



Digitized by Google

second line at the left, and the third at the right. But the fourth then begins again at the right, followed by the fifth from the left. The break at the end of the third line in the regular boustrophedon movement, would suggest that a new inscription begins with the fourth line, and I have so arranged it in the restoration. No. 4 also shows a remarkable irregularity. Unlike all the other inscriptions, its upper line reads from left to right; after which the boustrophedon movement continues regularly through the four lines. The reason of this is only a matter of conjecture. Mr. Heath says in the Athenæum of June 14th that this side is engraved from the bottom of the stone upward—a statement which has no other support than the fact that the upper line reads in a contrary direction from first lines in the other inscriptions. Mr. Heath supposes that the second inscription in the last two lines of the long side, No. 5, was continued around on the bottom of the short side, No. 4, as far as the head, which begins a new inscription, that could only have been continued upward. He could hardly have made this mistake if he had known that the four lines of the short side correspond to the four upper lines of the long side, as shown in Professor Paine's magnificent squeeze of the two sides together. The last line of No. 5 is opposite a blank line on No. 4. Besides, the second inscription of No. 5 is complete, as proved by the blank space of two inches at the end of the line. The most plausible explanation which I can suggest for the arrangement of the lines is this: One inscription must have begun at the right end of line one, No. 5, and read boustrophedon for three lines. This inscription here comes to an end, and, to get it into the line, the engraver was forced to crowd the last tier of characters so close to the edge of the stone that they are illegible. Not having room in the two remaining lines for the next long inscription, he commenced it at the top of the adjoining short side, intending to continue it around on the unused portions of the long side. This compelled him to begin at the left instead of at the right of the upper line. He then proceeded regularly forward and backward, through four lines, when he continued his fourth line around the other side of the stone, and then back, until he reached the end of his inscription. This gives us but two inscriptions instead of three, and satisfactorily explains the irregularities in direction. If this is correct, the last line in my reconstruction should be appended to No. 4. I may here add

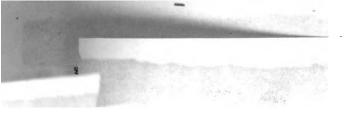
that the occurrence of a head in the fourth line of No. 4 is no reason for beginning a new inscription there, as supposed by Mr. Heath. A head occurs within the second line of No. 5, and if four inscriptions begin with a head it must be remembered that if one happened to do so, all must, as they are nearly identical throughout. I would also add that the casts seen by Mr. Heath seem to be imperfect, in that they represent the upper line of No. 5 as a semi-ellipse, with the name of a "king" obliterated. This line was precisely like all the rest; but in this line as in the fifth, the left half has been destroyed, by intentional erasure in the last line. and probably in the first, though one or two characters at the extreme left of the first line are still distinguishable. I would remark that the absolute uniformity with which the characters are reversed when the direction of the writing is changed, is broken only in two cases—in line three, No. 5, what seems to be character 23. is turned in the wrong direction, and what seems to be character 45, in line four, No. 4.

The number of characters is so small, that it is hardly possible to suppose them to be either ideographic or syllabic. If the latter, the vocal structure of the language must have been exceedingly simple. In Assyrian the syllabic characters count up to several hundred, and yet a purely alphabetic language does not need as many as 56 characters. It is probable that the writing is alphabetic mainly, but contains also ideographs, just as we use such a contrivance to represent the word "and."

It seems certain that within a line the characters which are put in a tier, one over another, are always to be read from the top downward. This appears from observing how the characters are arranged in the parallel inscriptions.

The problem of deciphering these inscriptions is much more difficult, and seems to me, at present, not very hopeful. We are quite at sea about both their age, and the language or race of those who inscribed them. It would seem that the people using these characters occupied considerable territory, for one or two inscriptions. badly preserved, are still in existence in Aleppo, the ancient Helbon, and some gems from Babylonia, in the British Museum, of which I have given a copy, seem to carry similar characters. Accurate copies of the Aleppo stone or stones are very desirable, as those published differ, and are evidently inaccurate. The hie-

Digitized by Google



roglyphical form and the labored cameo style, would seem to point to an extreme antiquity, antedating even the use of the Phenician character by the Jews and the Canaanite tribes, who preceded them, and carrying us back to the aboriginal Rephaim, Emim and Zamzummim. But all this is pure conjecture. It would seem absurd that such a system of hieroglyphics could be used except during the earliest development of an alphabetic system; and the Phenician alphabet, which was in common use all over Western Asia, is certainly as old as David, and probably as old as Moses. barely possible, however, that the Himyaritic and kindred alphabets had an independent hieroglyphical origin, and in that case we may have in these inscriptions specimens of their alphabet in its genesis. Three or four Himyaritic characters are identical with these from Hamath, such as numbers 23 and 24, as found on inscriptionsdating back perhaps a century before Christ. The Midianites and Amalekites may have used an earlier form of writing, similar to this of Hamath, from which the Himyaritic was descended. seems a mark of antiquity that the characters are not in simple rows, but in successive tiers of two or three. The cameo form would seem to indicate a very high antiquity, but the British Museum possesses one quite old Himyaritic inscription, which in its raised letters and its raised spaces between the lines, is exactly the counterpart of these: (Himyar. Ins. of Br. Mus., Plate XV, No. 30.) There is also in the British Museum an altar with a very old Himyaritic inscription running forward and backward around three sides in a way that parallels the passing from No. 4 to No. 5. I may add that the Cypriote inscriptions give characters 2 and 3; but these coincidences, like those with the Egyptian hieroglyphics, may be quite accidental.

In the absence of bilingual inscriptions, and with the great paucity of coincidences of form with other alphabets, it seems almost hopeless to try to read these characters, ignorant as we are even of the family of languages in which to seek kindred roots. The only clue at present must come from the study of the variants in the first three inscriptions, which may be proper names, and of the recurrent groups, the longer of which may be formulæ, and the shorter stand for "son," "king" and kindred words. Some of these I have distinguished by letters on my Restoration. But in lack of time and of suitable books of reference to pursue this sub-

ject, I have been satisfied to supply such a careful copy of these inscriptions as will, I trust, leave nothing to be desired by those who have the opportunity to attempt to solve the Hamath riddle.

[Note.—For the drawing of all the accompanying plates of the Hamath inscriptions, I am indebted to my sister, Miss S. H. Ward, as also for much aid in determining doubtful portions.]

HUSN SULAYMAN.

BY THE REV. SAMUEL JESSUP, AMERICAN MISSIONARY IN SYRIA.

Husn Sulayman is the name of one of the most interesting and magnificent ruins in Syria. It lies in a secluded spot, in the heart of the Nusaireeyeh Mountains. There is much of mystery surrounding both its name and its location. Almost nothing is known of its origin. The people say that giant devils (El Marid) built it, and that they brought the immense stones for its walls from a cliff of rocks over an absolutely impracticable route for some four miles. They insist that no sons of Adam ever placed the huge blocks of stone where they now lie.

The name, Husn Sulayman, means Stronghold of Solomon, but its position and structure are such as to indicate that it was not intended for a fortress, though Solomon may have had as much to do with this as with Baalbec. However, the Nusaireeyeh have, among their mountains, castles called "Children of Israel," "Zion," and villages called Hebron and Zion, etc. They most probably gave the present name to the ruin. You would naturally expect a fortress to be on some commanding elevation; but this is in a small basin, surrounded on every side by high ridges, with a narrow opening to the southwest, which is so deflected that you cannot see down its course for more than one or two hundred rods.

In order to reach this place, you will start from the city of Tripoli, on the coast of the Mediterranean Sea (fifty miles north of Beirut) and ride northeast for two days on horseback. The first three hours take you along the coast to Nahr el Barid (Orthosia); then, along the great plain of Akkar, through its rich fields of wheat and Indian corn, and passing, here and there, huge conical mounds, and over a river of the same name. In six hours from

Tripoli, you cross Nahr el Kebir (Eleutherus', and, at intervals of about an hour each, four other rivers—small streams—called Medhaly, Erzoony, Aroos and Abrush. You then ascend the gradually sloping hills, ornamented by stately sacred oaks, until you reach Burj Safita, eleven hours from Tripoli, where you will notice a very interesting Crusaders' tower (Castle Blanc) in one of the most commanding position in Syria. Without stopping here, we will ride along by Nusaireeyeh groves, and high places and sacred tombs, for four hours and a half, ascending all the way until we suddenly come to the top of a ridge that runs around right and left, completing almost an entire circle and, looking down to the centre of the little basin, we see the beautiful ruin at our feet. There it has been sleeping in its secluded nest for many ages, almost never



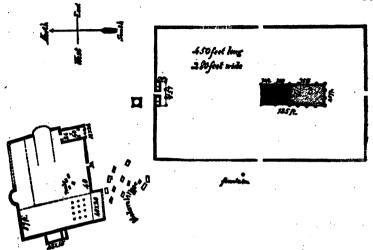
HUSN SULAYMAN, FROM THE SOUTHEAST (NO. 1).

disturbed by any intruder. You will step softly as you descend, lest you frighten away the spirits of the place, or lest the very ruin should try to conceal itself under its luxuriant ivy and abundant oak. But this feeling changes, as you come nearer and see its massive structure, its wonderful blocks of stone—the most of which has resisted ages of earthquakes, and which still stands where it was originally placed. See Sketch No. 1.

Let us first take a general survey of what is before us. (See ground plan—No. 2.) There are two principal ruins or enclosures. The southern is the larger and more important. This is a grand rectangle, 450 feet long by 280 feet wide, and from 10 to 40 feet high, according as the rubbish has gathered around it. There

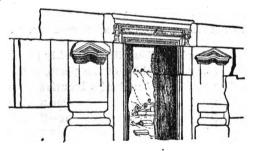
are four great portals, similarly situated in the centre of each of the four side walls. They are 10 feet wide, 20 feet high and 8 feet thick.

The lintel over the East Gate (see No. 3) is one stone, 21 feet long,



GROUND PLAN (NO. 2).

10 feet wide and 5 feet high. It is carved in a very chaste style, with a cornice of dice and flowers. In the centre of the cornice is a king's head. On each end is a winged image in high relief, draped



EAST GATE (NO. 3).

from the waist down, and supporting the top of the cornice on its shoulders, the arms being uplifted. At the bottom of the cornice is the following Greek inscription, in two lines, the letters being about four inches high:

ΘΕΩΒΑΙΤΟΧΕΙΧΕΙΟΙΚΑΤΟΧΟΙΕΚΤΩΝΙΔΙΩΝΕΝΤΩ

ВПVЕТЕІЕПО N-I САN

(X?) (?) (MH?)

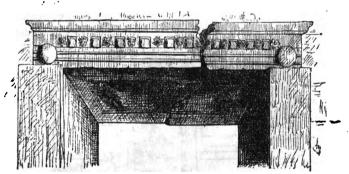
91 1.

On either side of the doorway is a false window, sunken slightly, with heavy, projecting sills and elegant caps and cornices of the



CEILING OF EAST PORTAL (NO. 4).

flower and dice pattern. (See No. 3.) The sofit or ceiling of this doorway is carved like that in the Temple of the Sun at Baalbec. It has the eagle in the centre, with a caduceus in its talons and a retreating figure on either side. (See No. 4). An eagle similar to

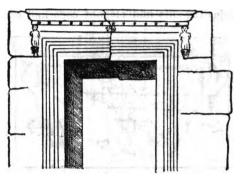


CEILING OF WESTERN GATE (NO. 5).

it is on the portal of the Temple at Palmyra. This may serve to show that the same idea was in the minds of the architects in these three places.

The Western Gate differs from the Eastern in the cornice of its lintel. There we have a die, a flower, a die and a face—i. e., in

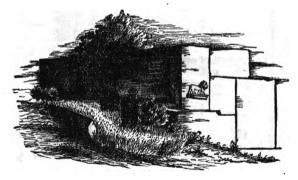
the place of every other leaf there is a face—and the faces are all different, old and young, pretty and ugly, Grecian and Egyptian. (See Nos. 5 and 6.) The lintel of the Eastern Gate alone remains perfect. That of the Northern is broken twice, the Western



INSIDE OF WESTERN GATE (NO. 6).

once, and all remain in place, except the Southern, which has fallen. The last-named has a Greek inscription on it, like that on the Eastern Gate.

In passing around to the Northern Gate, we notice that a portion of the northern wall has been thrown down, and also a portion

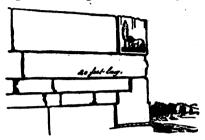


NORTHEAST CORNER (NO. 7).

half way between the East Gate and the northeast corner; the same is true of the west wall directly opposite to it, and of the southwest corner.

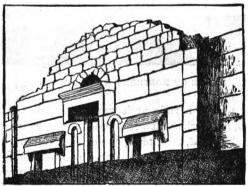
At the northeast corner, we must stop and measure the great

stone that lies there on the top of the wall. It is thirty feet long, nine feet nine inches high and four feet seven inches wide, and at an elevation of thirty feet from the ground on the inside. The outside is much filled up with debris. (See No. 7.) The majority of stones in this great rectangle are of nearly the same immense



NORTHWEST CORNER OF GREAT TEMPLE (NO. 8).

size. Some are thicker and narrower, others are shorter and wider. Those on the south side have a wide, coarse bevel, varying in different stones. The quarry is on the side of the hill, a few rods from the northeast corner. It is of moderately hard, yellow-ish-gray limestone. The thickness of the stones was governed by

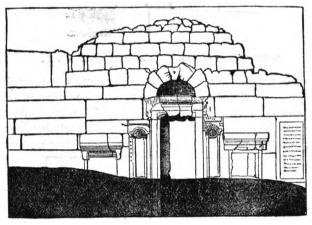


NORTH GATE (NO. 9).

that of the strata. The northeast corner-stone has a rude lion, carved in high relief on its northern end. The stone corresponding to it, on the northwest corner, has a lion standing by a cypress tree, in high relief. (See No. 8.) We wonder here, as at Baalbec, how and why these great stones were placed so high up above their

foundations; and we are not surprised that the natives declare it impossible that men ever built these cyclopean walls.

Passing on to the Northern Gate, a new feature strikes the eye. (See No. 9.) Here is the same doorway and lintel, but, on each side, between the door-post and false window, is a deep niche, with the scallop-top, like those in the Great Temple Court at Baalbec. They are large enough for a man to stand in erect. Where are the statues that one graced them? May they not be covered under the deep debris by which the whole ruin is surrounded? All around the niches are the little square holes, indicating that they were once covered with bronze plates. The lintel itself being bro-



INSIDE OF NORTHERN GATE (NO. 10).

ken into four pieces, a rude arch was sprung over it, and then smaller stones, six, eight or ten feet long, are built upon it for the support of a gable roof, reminding one of the buildings of El Bara and Apamea. This was, evidently, done by others than those who laid the great stones of the enceinte. On a large stone at the right of this doorway, we find an inscription, in Latin and Greek, on a tablet six feet by three feet. There are fourteen lines of Latin, in letters two inchs high.

Rev. D. Stuart Dodge worked for several hours, copying what could be made out from the much defaced tablet. The whole is much weather worn, and I think a "squeeze" would be of very little value.

EΠΙCTONIAN TIOX E KRACIAEQC

(CV)	CANTIOACCEIG		I) (O o.		
·· EN OC	т по … NIA AT IO			-	···PIQNA
E	IAICOY indist	inct here		• • • • • • • • • • • • • • • • • • • •	
	EQ·IIAOTPOC LITOIN HK	ENT O PI ·· O	CQI II.	eninkeliep	TICOI
	CIN X & OIIINAI AAX	TQEICA ·· AE	Ω <i>ΑΤΟΙ •</i> • Ι	KOIOII •• IYNK	(ΑΙΗΔΥΙ-
•	I <i>IAXE •TNV</i> Ω MN. IEC	N I II A II O	PONPOT	EP OICOY E	N∆H •• I I •
E	TIEXTOY NMACA ANTOY			II	
		•••••			• • • • • • • • • • • • • • • • • • • •
	de de la companya de			ded.	• • • • • • • • • • • • • • • • • • •
		E TAA AN			•••••
	······································	•••••••••		, p	• • • • • • • • • • • • • • • • • • • •
		· · · · · · · · · · · · · · · · · · ·		· ··· ································	• • • • • • • • • • • • • • • • • • •

MPCAESAR
VBLIVSLICIN
NIVSVALERIANVS
PIVSFELIXAVCETIMP
CAESARPVBLIVSLCINIVS
CALLIENVSPIVSFELIXVCETLICIN
NIVSCORNELIVSSOLONINVS—
VALERIANVSNOBILISSIMNSCAESAR
AVRELIOMAREAETALIIS

RECYMANTIQVABENEFICIACONSVETV DINETETIAMINSECVIITENPORISADPRO BATAISOVIPROVINCIAMRECITREMOTA VIOLENTIAPARIISADVERSAEINICOLVMIA VOBISMANERECVRABIT

TABLET, 6x3 FEET, HUSN SULAYMAN, ON NORTH FACE, UPPER PART, 14
LINES, TWO INCH LETTERS (NO. 15).

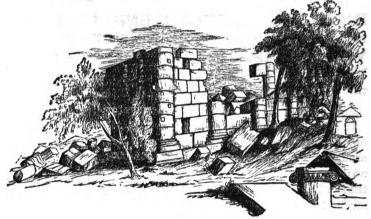
In front of the door is a pedestal, over which was a stone canopy, now thrown down and broken, and the statue gene. The debris around this northern gate is more than ten feet deep, and I have no doubt that explorations and excavations here would well repay those who have the means of making them. Who knows how much of lost history lies buried under this mass of cornices, columns and nameless fragments?

This grand portal has become much choked up with rubbish. But, passing through it to the inside, we will notice, first, that the ground slopes quite rapidly toward the west. Oak trees partly conceal the picturesque Ionic temple in the southern half of the area, and the ivy is climbing gracefully and luxuriantly over its fallen blocks and up its standing walls.

A portice was once built inside this northern portal forty-five feet wide and seventeen feet deep. Its roof and columns are fallen and mostly covered up. The capitals of the pilasters on the main wall are early Corinthian. (See No. 10.) The niches inside are like those outside the gate, and are six by two feet.

The little Ionic temple is approached by two flights of steps as

wide as the temple itself, each set of steps occupying about thirty feet in depth. The temple itself is seventy-five feet long and forty-five feet wide. (See No. 11.) Including the two flights of steps, it would be one hundred and thirty-five feet long. It is built of the gray limestone like all the rest of the ruin, but the blocks are much smaller, varying from six to ten feet long, and from three to four feet in width and thickness. It is surrounded by half columns built into the walls, projecting like pilasters. At the corners they are three-quarter columns. There are four at the south end and five on each side. These half columns are three feet five inches in diameter, and about twenty-seven feet high. The inside of the temple, like the approach to it, is much choked

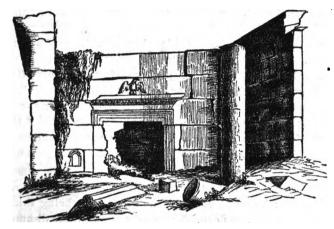


SOUTHEAST VIEW OF INTERIOR TEMPLE (NO. 11).

up by the blocks fallen from its walls. In the winter, a fine fountain gushes out from under it. Now, however, it is so filled up that, in the spring and summer, the water flows out from under the western wall of the outer enciente. Doubtless this fountain of marvelously sweet water—the most delicious I ever tasted—had something to do with the singular choice-of this location.

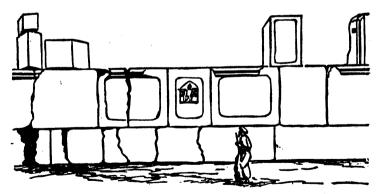
Having seen the principal ruin, we will now turn our attention to the other enclosure, that lies a few rods to the north. It is irregular in its contour, as appears from the "ground plan" (see No. 2). At the southeast corner stands a little temple, with its portico thirteen by twenty-six feet, and twenty feet high, and its vestibule

twenty-six by forty feet. (See No. 12.) The door between them is seven feet wide by ten feet high. The lintel is thirteen feet long, and its cornice is similar to that of the other portals, except that



SOUTHERN GATE OF THE NORTHERN SMALLER TEMPLE (NO. 12).

there is a row of egg cornice under the dice and flower cornice, and an eagle in the centre over the whole. The stone above the lintel is fifteen feet long. The whole building is laid up without mortar, and the stones are beautifully fitted together. The two inclosures



OUTH SIDE OF THE SOUTHERN TEMPLE AREA (NO. 13).

seem to have no reference to each other, though the south wall of the northern ruin is built in the same style with the other, resembling it in its massive stones, its doorway, its cornices and its coarse bevel. There is a very rude bas relief (see No. 13) on one of the stones in this south wall, of a man with a rod on his shoulder, from which are suspended, on either side, jars, or fishes, or something of that kind. Inside this inclosure are traces of smaller temples, but so indistinct that it is not easy to see their relation to one another. At the eastern side, there is evidence of a Crusaders' church. Its walls are built in mortar—the only trace of such building in the whole ruin. A platform, forty by twenty feet, projects from the southwest corner, behind which we found the pedestals of many columns. This platform may have been the portico of a temple inclosed by these columns. At the middle of the west side we found a building those walls are partly standing—forty-five by fifteen feet. It is outside the inclosure, though one wall is common to both.

Fifty-seven feet from the northwest corner, there is a semi-circular wall, twenty feet high; the semi-circle being thirty feet wide and twenty feet deep. The northern wall there disappears in the rubbish. At the northeast corner it is built of large stones and runs south half way to the little temple on the southeast corner, where it is broken by the Crusader (?) church walls, built with lime.

In the centre of the inclosure are a few tombs such as may be found anywhere in the country, but there was nothing about them to indicate their date.

The most attractive view of this ruin, and of the surrounding country, is obtained by climbing up the north side of the basin to the top of the ridge. (See frontispiece.)

We find the two ruins very interesting from this point, and, after lingering a little while to satisfy our eyes by looking at the picturesque view below us, we look up and are astonished at the magnificent scene. We will need to look long before we can comprehend the whole view. Just behind us is a deep ravine running up among the ragged cliffs of the Nusaireeyeh Mountains. In the centre of this ravine is a singular isolated rock, very small at the top and with perpendicular sides, several hundred feet high, crowned by a little Crusaders' castle, called Kolaat el Koleiaat (Chateau de la Colee). To the right, the rolling hills gradually lose themselves in the distant glimmer of the sea. In front of us we see Burj (tower of) Safita, the extensive plain of Akkar, the great circular bay and

the sea line stretching down to the city of Tripoli; and still the line of vision runs on down to the "Cape of the Divine Countenance." From this point, Lebanon gradually rises and stretches off to the north, where a great amphitheatre sweeps around the famous old cedars; and then the goodly mountain attains its highest elevation and its most majestic grandeur. Following the snow line along to the northeast, it suddenly breaks down to the Mountains of Akkar. Still farther to the north, we catch a glimpse of the northern summits of Anti Lebanon, standing between Coelo.. Syria and the great plains that extend out to Palmyra and Bagdad. Climb a little higher up the ridge, and you will seem to be between two boundless seas. The same indescribable line and the same mellow blue haze lies over the vast interior plains that you find toward the setting sun over the beautiful Mediterranean. Let us. fancy ourselves between these great seas of land and water, and, forgetting the present, think on the past, when the worshipers of old heathen deities came over these very mountains, and down the very path we have ascended, and selected this site for their devotions-and wonder when they first came, whither they have gone, and why they chose that secluded basin, leaving this inspiring mountain.

What is the story of grand old Husn Sulayman? Diligent researches may yet enable us to answer the question.

July, 1872.

Norz 1.—Rev. H. H. Jessup, D.D., of Beirut, made the thirteen sketches and drawings accompanying this article, and Rev. D. Stuart Dodge copied the long Latin and Greek inscriptions. They accompanied me on my last visit to Husn Sulayman in June, 1872.

Norm 2.—Since writing the foregoing article, I have learned from a little pamphlet report of E. G. Ray of Paris, "Reconnaissance de la montagne des Ansaries" to the "Societe de Geographie" in Paris, that he passed by this ruin and was much attracted by it. But so far as I have been able to learn, he has not published anything on the subject—his mission at that time being to explore the ruins of the Crusaders and their military architecture. He merely mentions the place in his itinerary in which he says he regards it as the best specimen of Temeror that exists in Syria, and that the long inscription on the northern wall mentions the restoration of its sanctuaries during the reign of Valerian.

The three inscriptions are very imperfectly copied.

We offer conjectural readings:

THE LATIN INSCRIPTION.

Imp. Cæsar Publius Licinius Valerianus Pius Felix Aug.

et Imp. Cæsar Publius Licinius Gallienus Pius Felix Aug.

et Licinius Cornelius Saloninus Valerianus Nobilissimus Cæsar Aurelio Marco et aliis

regum antiqua beneficia consuetudine etiam insecuri temporis adprobat (Asiam?) provinciam. Regna remota violentis Parthis adversa incolumia vobis manere curabitis.

Translation—The imperial Cæsar Publius Licinius Valerianus Pius Felix Augustus, and the imperial Cæsar Publius Licinius Gallienus Pius Felix Augustus, and Licinius Cornelius Saloninus Valerianus, most noble Cæsar, to Marcus Aurelius and others, entrusts the province of Asia as an ancient privilege that kings confer, and also according to the custom in a time of insecurity.

Ye will see that the distant kingdoms over against the turbulent Parthians remain to you intact.

Note 1.—Valerian and his son and partner, Gallienus, with Saloninus, the son of Gallienus, entrust a province in the East to Marcus Aurelius Claudius, afterward emperor. As Saloninus was slain in A. D. 259, and Valerian's reign began in A. D. 253, we must place this inscription between these dates.

Note 2.—The word after Aurelio is doubtful. We have written Marco—but Marco should precede Aurelio.

Note 3.—The name of the province is enigmatical. The letters given are AISOVI.

NOTE 4.—RE CIT, we have guessed at as REGNA.

NOTE 5 .- Adprobat is singular, although it has three nominatives.

One of the Greek inscriptions is so imperfectly copied, that we do not attempt to decipher it. It begins—

επι (ετων?) Αυτιοχου εκ βασιλεως βασιλευς Αυτιοχος * * * * και ακεχ ωρισμενος.

The RACIAEOC for BACIAEOC is a specimen of the imperfect copying. We must await a more exact copy.

For the other, we conjecture-

Θεωβαίτος (?) είχε . οικεται οι εκ των ίδιων εν τω ΒΠΧ επει εποιησαν.

Theobaitus possessed it. Servants of his household, built it in the 682d year.

Note 1. Theobaitus is certainly not the name. Yet the X cannot be X at the end. Z is the most natural supposition.

NOTE 2.—The | before OIK seems to be a discritic mark at the end of the sentence.
NOTE 3.—OIKETAI for OIKATOX is a harsh guess.

Digitized by Google

OUR FIRST YEAR IN THE FIELD.—LIEUTENANT STEEVER'S DESPATCHES.

I.—PRELIMINARY.

It is now nearly three years since the American Palestine Exploration Society was organized, to co-operate with the English Palestine Exploration Fund, in a thorough scientific survey of the Holy Land. The Jordan was agreed upon as a boundary line between the two Societies: The English Society to continue its work, begun in 1865, on the west side of the river; the American Society to undertake, as soon as possible, similar work on the east side, and each engaging not to trespass on the territory of the other. When our First Statement was published, in July, 1871, it was hoped that before the close of the year we might have our exploring party fairly in the field. But we were not able to find a competent engineer who was at liberty, or could be spared to do Months were spent in the search. At length, after many disappointments, our attention was directed to Lieutenant Edgar Z. Steever, Jr., of the United States Army, a recent graduate of West Point, then in active cavalry service in Nebraska. Persuaded of his fitness for the position, we offered him the leadership of our expedition. The offer was accepted promptly and with enthusiasm, on condition, of course, that leave be obtained of the War Department. Our request was granted. About the middle of September, 1872, Lieutenant Steever was detailed, for a year, to take command of our exploring party in Palestine; his pay as an army officer being continued, so that no salary was required of us. Of the instruments needed in the survey, some were loaned to us by the Government, but others, and these the best and costliest, had to be purchased by the Society either here or in Europe. We also secured the services of Professor John A. Paine, formerly connected with Robert College, in Constantinople, as Archæologist and Naturalist. Assistant engineers were required and promised; but these could be sent on afterward, while it was important for us to have it known that we were really about our work. Early in November, accordingly, Lieutenant Steever and Professor Paine embarked for England in the "Celtic," of the White Star line—the agent of the line making a liberal reduction in the price of passage and transportation. In a despatch, written

during the passage, Lieutenant Steever begged of us "a good backing, both in regard to the *personnel* of the assistants and the instruments needed for the final survey."

On the 19th of November, our party landed in Liverpool. On the 22d, they proceeded to London, where nearly a fortnight was spent in completing the outfit of the expedition; Professor Paine, meanwhile, setting out for Alexandria, through Marseilles, taking Paris on his way, in pursuit of books not to be had in England.

In his second despatch, dated, "London, November 28, 1872," Lieutenant Steever reports, in part, as follows:

"Have met with marked courtesy from the English Palestine Exploration Fund. Had an interview of two hours with Captain Wilson vesterday. He was very obliging, and seemed quite anxious to aid us in whatever manner he could. Have made a critical examination of the tracings of the map now being constructed in Palestine by the English engineers. They are very nicely executed, have every appearance of being accurate, and are quite detailed. I understand that Sergeant Black and Corporal Armstrong have been at this kind of work for ten years, and are perfectly familiar with all its minutest details. Just such men I need. Be sure to press this matter with all your energy. If we would compete with the best English talent, such men are indispensable. There can be no shirking this point, if you want success to attend this expedition Give me able assistants, and I will guarantee such a map as no one need be ashamed of. Wilson informs me that not a single place in Palestine has had its longitude directly determined by observation. The longitude of Jaffa was arrived at by chronometers, by the Admiralty, when the English held Syria, and the other places taken from that. And, also, that the longitudes of Damascus and Petra have never been determined. These are in our field, and the zenith telescope and transit instrument, that I want inside of a year, will do this for us. I have seen, here, a plan of the system of triangulation carried on by the English in Palestine, and examined it one day very carefully. I find that their triangles are what they should bethat is, what surveyors call 'well conditioned.' On another point I am convinced that Captain Wilson's determination of the level of the Dead Sea should take precedence of that of Lieutenant Lynch. It was determined by two methods—a twenty-inch level, and a

contour theodolite. It appears to have been done more scientifically and with greater care. Remember, I had Dale's leveling book from Mr. Johnson when in New York, and took pains to examine it. I think it unwise to adopt any one thing just because an American did it. * * * I cannot urge upon you too strongly the necessity of procuring good assistants. The English have them, and we must do likewise. Mr. Besant, the English Secretary, is a hard-working man, and I feel confident that most of their success is due to him."

He concludes by advising that more explicit instructions be given by the Society at home, in regard to the subordination of every member of the exploring party to its commander in the field.

In his third despatch, dated "On Board steamer Sesostris, off Liverpool, Eng., Dec. 9, 1872," Lieutenant Steever gives some additional particulars of the work he had done in London. He took no time for the "sights" of the great city, but was busy day and night getting ready for embarkation at the earliest possible moment. Including Professor Paine's boxes, he had, in all, twenty-eight packages of books, instruments and personal luggage to look after. The Sesostris was "a wretched boat," and her officers "afforded him no facilities worth mentioning, and rendered him no assistance whatever in getting his packages on board." But grateful mention is made of Brown, Shipley & Co., who "charged nothing at all for the storage of the cases, and kindly made all the arrangements for the cartage. * * It would have been much better to go by way of Southampton, or even Marseilles or Brindisi."

The passage round by way of Gibralter was rough and tedious. Alexandria was not reached till after Christmas. Professor Paine had arrived there on the 18th of December, and on the 24th was in Beirut. In the transhipment of his boxes at Alexandria, Egyptian red-tape caused Lieutenant Steever much delay and trouble; but at last he got on board the Russian steamer of January 3d, and, on the 6th of January, 1873, he was landed safely, with all his boxes, at Beirut.

II.-IN BEIRUT.

It is greatly to our advantage, in every way, that we have in Beirut an Advisory Committee, at once so familiar with the country and its language, and so deeply interested in our work. We wanted Lieutenant Steever to spend some considerable time there before taking the field. That he staid so much longer than we intended, was neither his fault nor ours. He certainly was impatient enough of the delay. And we sent him money just as fast as we could raise it, sometimes rather faster. Liberal subscriptions were made in New York city; but from the country at large, in spite of repeated and urgent appeals for help, contributions came in very slowly. We had no results to report: these were all in the future. Time and labor were required to develop a wide-spread, practical, working interest in our enterprise. But we had no idea of losing our opportunity. And so, at last, the officers of the Society made themselves personally responsible for the letters of credit (for two thousand pounds) which, in March, opened the way to Moab. Nearly one-half of this sum, we regret to say, still remains to be raised.

In his fourth despatch, dated, "Beirut, Syria, January 9, 1873," Lieutenant Steever reports his arrival there on the 6th of January, the cordial reception given him by the Advisory Committee, and the enthusiasm with which they at once took hold of the work. This despatch covered a report, of the same date, made to him by Professor Paine, giving a brief account of an excursion to Dog River, in company with the American Consul General, J. Baldwin Hay, Esq., of the squeeze they took of the Assyrian inscription, and the discovery of a small Roman inscription supposed not to have been noticed before. To this report is appended a list of the books purchased in Paris.

Under date of "January 16, 1873" (fifth despatch), Lieutenant Steever reports Professor Paine's second excursion to Dog River, and the interesting discoveries made there, an account of which is given in another article. The opinion is expressed that the exploring party, when it crosses the Jordan, should be well armed, and we are asked to consider the matter seriously.

The sixth despatch, of "January 23, 1873," consists mainly of applications and requests for instruments and books. Mention is made of "patient and anxious waiting for the necessary funds to breathe life into the expedition. We surely ought not to delay here a day after the rain has ceased."

The seventh despatch, dated, "January 28, 1873," was written under a cloud. The necessary funds had not arrived, and the de-

lay seemed very strange. Furthermore, it was doubted whether we fully understood how large a sum of money would be absolutely required to make the expedition a success. The commander writes: "Although everything looks dark around us, do not imagine for one moment that I have either fallen into despair, or lost patience. * * * It will be an eveslasting shame, if the American people allow this expedition to come to grief. It is truly a noble work, and one that I believe God will prosper; and if I have to wait all summer before I get the necessary funds to go to work, I will not lose my confidence in it until all hope has fied. * * You may, perhaps, imagine my feelings, when you consider that here I am kept, when so eager to leap for the prize, just because the money is wanting."

In regard to the Hamath inscriptions, which are made the subject of a separate article in this number, the despatch goes on to say: "The Governor of Palestine has written a polite note to Mr. Hay, in answer to an application to take squeezes of the Hamath inscriptions, which will soon be here for transhipment to Constantinople, giving the necessary permission. We expect to have plaster casts taken of them. These will be very valuable, and we are exceedingly fortunate to have an opportunity of getting them without any more trouble than is probable at present."

Accompanying this despath, was a detailed estimate of the probable cost of the expedition for the five months it was to be on foot, every item being set down at the lowest possible figure. The aggregate is nearly ten thousand dollars. Large as it may seem, such work as we have undertaken in such a field will never be done for less. The United States Government, or any other, prosecuting such a survey, would probably expend twice this sum.

In his eighth despatch, of "Feb. 6th, 1873," Lieutenant Steever describes a flying visit he made to Haifa, to confer with Lieutenant Conder, in command of the English surveying party on the west side of the Jordan. He also reports obstacles encountered in getting access to the Hamath inscriptions. He writes: "Matters stand this way: On Saturday the stones must be boxed up for shipment to Constantinople on Monday. To-day is Thursday. A Frenchman is the director of the company that transported the stones from Damascus here. The freight on them has not been paid yet. He will not let us get at them until it is paid. And his

object it to kill time, that we may be prevented from taking the casts just because the French cannot do so. The English Fund has casts of them, taken in Damascus by Mr. Wright, and if we are hindered by this one man, we will not be able to contain ourselves. Mr. Hay is working royally for us, and doing all in his power to help us. I have autorized Mr. Paine to pay the man the freight upon them, if that will help us. He is now absent, looking after the affair. The English casts are now very good, and we hope to make better ones, if we have the opportunity."

Lieutenant Steever's ninth despatch, dated, "Beirut, Syria, Feb. 10, 1873," is as follows:

"I take advantage of the Austrian steamer's departure for Constantinople to send you word, by way of Smyrna, of our final success with the Hamath inscriptions.

"After a great deal of preliminary trouble and negotiation, the Hamath stones were so disposed of as to permit us to work on them a little after noon, last Thursday, shortly after my last letter was penned. Mr. Paine worked on them Thursday afternoon, and, as soon as I had attended to the mail and my chronometers, I did likewise—both of us continuing until 11.30 p.m., together with our man Ward. Friday morning, early, saw us at work again, which was continued all day and all night. I left at 5 o'clock, Saturday morning. Mr. Paine staid all the time. We both worked all day Saturday, until 2 o'clock at night. Mr. Paine and Ward watched yesterday, and this morning (Monday) the last squeeze was removed.

"There are five inscriptions altogether, one of the four stones having characters on two of its sides. We have taken ten plaster casts, each inscription being in duplicate; also squeezes in duplicate of each of the inscriptions. We were compelled to work thus hard, in order to accomplish our task, or we would not have obtained the squeezes and casts, for the stones leave to-day for Constantinople.

"The plaster casts are perfect, without cracks; whereas, those taken by Mr. Wright, in Damascus, for the English, are greatly split. My only anxiety now will be to get them safely to America. The taking of the casts was a very tedious operation, for each stone had to be scrupulously clean, in order to get a perfect impression. Then, after the casts were taken, it was a endless job to

remove every bit of plaster. The casts are in plaster of paris. We have been exceedingly careful, and have really succeeded beyond our most sanguine expectations. We are greatly indebted to Mr. Hay for the willingness, energy and perseverance displayed by him in getting us the requisite permission to work upon the stones. * * *

"Please remember that we cannot go on without money. You speak of our not going into the field before the first of March. We will never get there, unless we have the requisite amount of funds. Money, please. * * *

"You can form no conception of our intense desire to cross the Jordan, and get to work in earnest. I am afraid the season will be far advanced before we can do anything. It will take about six weeks to make all the necessary arrangements after the funds come, and they are not here yet.

"With much esteem,

"STEEVER."

In his tenth despatch, of "Februry 13, 1873," Lieutenant Steever reiterates his call for money, expressing the hope that the Hamath and Dog River inscriptions may do something for us with the public. He says, "The expedition is at a stand-still, for want of funds. Precious time is being wasted, the pleasant weather is fast passing away, and I fear that, before we are able to cross the Jordan, the smiting power of a Syrian sun will become so terrible as to preclude any hope of working in Moab this spring. The winter has been exceedingly favorable for field work, and there has not been a single day since I arrived here that we could not have lived in tents. * * * The Map, the Survey, is the scientific basis of this expedition, and if you wish to succeed, and be able to face the world, that is the department which must, from the very nature of the case, be properly equipped and organized. * * I am expected to produce a map. For the astronomy alone, two persons, well up in the business, are required for each observation; or, technically, an observer and a recorder. These are needed for the reconnaissance; and they should be persons of considerable experience in the handling of astronomical instruments, to do this work properly. Two surveyors are needed to manage the ordinary surveying instruments, to measure base lines, observe angles, work out the trigonometry and plot the work. A good draughtsman is needed to

draw a good man-one nicely executed from the results of the field work. Also several persons of ordinary ability to assist in the ordinary work, such as building cairns, and the like. Then, to fill in the detail, just as many as can be got; for this is the work that consumes the most time, though not quite as precise as the primary triangulation. Simultaneously with these things, meteorological observations must go on. These are necessary even without going into a trigonometical survey, for they must be taken, whenever observations are made for time, latitude, or longitude. These last three determinations are among the most important in practical astronomy, and require experience, in order to be relied upon. Then come in the keeping of an accurate journal, an account of expenditures, correspondence with the Society, investigations as to the habits of the natives, manner of living, statistics, etc., besides all the different branches connected with achæology, geology, natural history, biblical research, etc. The amount of work is, truly, large, and the workers few. Yet we are not discouraged. * * We have been busily employed ever since our arrival, and I have learned that there are many things to be done toward perfecting the field organization that our people at home do not even dream of. It is a common thing for us to work from sixteen to seventeen hours a day."

Under date of "February 24, 1873" (eleventh despatch), rainy weather is reported, and consequent moulding of the Hamath casts. Prof. Paine had not finished his work at Dog River, on account of the storms. Mr. Ballantine, Second Assistant Engineer, sent by us from Leipzig, Germany, where he was pursuing Oriental studies, arrived that day. Also letters from the Society, dated January 24 and 27, of which it is said: "Am much encouraged by them, and see that business is meant at home. Hurry along more money, for we need a great deal. My estimate will explain. I shall now go on the supposition that you will have it here whenever needed. * * * Do not be in the least alarmed about any obstacles overcoming us. In case sufficient funds had not arrived, Mr. Paine and I had determined to walk it. * * I shall go to work at once with all earnestness, and get into the field as soon as possible. * * The map I take to be the grand object of this expedition. An accurate topographical drawing, showing the exact position of every water course, hill, valley, town, village, with its

proper Arabic name, will more than repay for all our trouble and expenditure of time and money. And if we cannot identify as many places of biblical importance as we hope to on the ground, the map alone will do it by comparison with the names of surrounding places. This, to the biblical student, will be an incalculable advantage, and will supply a want long felt."

The twelfth despatch, of "March 6th, 1873," calls for additional instruments, reports preparations for the march nearly completed, and indicates the route proposed to Moab.

Under date of "March 10, 1873" (thirteenth despatch), Lieutenant Steever reports the arrival, on the day before, of Rev. A. A. Haines, First Assistant Engineer. He says: "If we had only been provided with the requisite funds on my arrival, we would have been in the field a month ago. We would not have been as well prepared as we are now, but we could have accomplished a few things in a small way. People must have faith, must believe that we intend to do our work properly. People put faith in other religious objects; why not in this? Surely God's blessing will be upon it, if we only have faith. Are there not thousands of Christians in the United States who dearly love their Bible, and wish to see it elucidated? Are they not willing to give, say even the widow's mite, to further this object? I cannot believe we shall fail for lack of funds, if the God-loving people of our country only have the matter laid plainly before them. tention is to go to Moab first, by way of Nablous and Es Salt, and not into the Hauran, by way of Damascus. As Moab is such a difficult country, on account of the hostility of Bedawin, and as the Turkish Government has troops there, or near by at Kerak, we take advantage of this opportunity to do in Moab whatever may be possible."

III.-THE MARCH TO MOAB.

By the ample remittance made on the 21st of February, notice of which was telegraphed to Lieutenant Steever, our friends in-Beirut were stimulated to such vigorous effort, that by the middle of March the expedition was about ready to start. The following documents will explain themselves, and tell the whole story.

Translation of the Bouyouldi granted by His Excellency, Halat Pacha, Governor General of Syria, to the American Palestine Exploring Expedition.

"As in these days an American Expedition, composed of honorable persons, under command of Lieutenant E. Z. Steever, a distinguished officer of the United States Army, has arrived for the purpose of traveling in certain countries within the Province of Syria, in order to examine the water; the climate, and the land of Syria, its position, its ancient monuments, and its natural history, provided that they do not remove the ancient monuments which they may discover, but shall be content only to see them. Therefore we request the Mutessarifs of districts, the Caimacams of the departments, the officers employed for guarding the public roads, the Chiefs of villages, in the countries throughout which the Expedition shall pass and visit, to treat the said persons very respectfully, and to furnish them with everything which they may require whether for eating or drinking, at the usual prices; and especially to take every precaution for their personal protection, to send with them the military police from place to place, so that they may return happily and safely.

This order has been given for the aforesaid purpose by the Administrative Council of the Province of Syria, to be acted and decided upon carefully.

Damascus, 18 Mularum, 1290, A. H. [17 March, 1873 A. D.]"

The seal of Halat Pacha, stamped upon the Bouyouldi, has this legend: O, conqueror! Victory comes only of God! The Omniscient, I rely upon God only! O, Generous, I cast myself upon God! O, Giver of Victory, I expect happiness only from God!"

On the eve its departure, the Exploring Party received from the Advisory Committee in Beirut the following instructions:

To the Members of the Exploration Party of the American Palestine Exploration Society:

Gentlemen:—Regarding the enterprise you have in hand as one of great importance and peculiar difficulty, the Advisory Committee beg leave to present for your consideration a few suggestions, not as an addition to the admirable and comprehensive "Instructions" of the Society, but as an expression of our views as a Committee, and as the result of personal observation and experience in this country.

In your undertaking the great and fundamental thing is success; and to make the Expedition successful in all its departments will require the steady, cordial, and earnest co-operation of all engaged in it. Individual predilection will often have to be sacrificed, and at times different features of the work will be forced to

suffer for the common good. Want of harmony and of mutual forbearance and helpfulness has been the cause of failure in more than one instance in the history of scientific expeditions here, although well equipped and full of promise.

To render this indispensable co-operation systematic, natural, and efficient, some definite scheme should be adopted, which will assign to each object, and to each individual an appropriate place.

The Advisory Committee believe that the cartographical and topographical department should constitute the central, controlling, and permanent element of the whole expedition. To secure a satisfactory result in this particular will require large expense and years of hard work, wisely directed and efficiently sustained.

It also appears to us that all the other objects of the expedition can be most effectively and readily achieved during the prosecution of the survey, and subordinate to it. In the three or more years of journeying and observations for the contemplated map, the geology, botany, natural history, archeology and ethnology, can be investigated to the greatest advantage. Drawings and photographs can also be best obtained, while research for inscriptions and antiquities can hardly hope to be successful in any other way. Direct and eager examination for them will defeat itself.

In our opinion, therefore, the exigencies of the cartographical department must determine the movements of the entire expedition.

At the same time, it will no doubt be found practicable and advisable, that the members of the party, responsible for other branches of the enterprise, should make short side excursions in all directions from the regular stations of the expeditions, and they should have every available opportunity, and all needed assistance, in prosecuting their investigations and gathering collections.

Such excursions will be indispensible, if an adequate and reliable list of Arabic names of different localities is to be secured. However accurately and minutely the map may be prepared, its value—especially to Biblical scholars—will depend upon the successful identification of the numerous ancient sites; and little can be hoped for in this direction, unless the utmost pains be taken to obtain, from separate and independent source, as far as possible, the local Arabic name of every village, ruin, stream, mountain, etc. Conversation with the natives will often bring to light more than one name or some ancient title. These should all be carefully noted and preserved in their proper connection, as they may prove an important clue in subsequent attempt, to fix disputed points. The necessity of this part of the work cannot be too strongly emphasized, and we trust the member assigned to it will have every facility for thorough examination. Somewhat similar advantages

may be derived from ascertaining native terms for all objects in natural history, etc.

In all excursions for these purposes, however, we would especially warn you of the danger of separating from the main party, even for short distances, in those remote districts, unless accom-

panied by proper guides and guards.

Your intercourse with the local authorities and with natives of every grade and character, will demand unusual tact, patience and forbearance. Disarm distrust and opposition by kindness, conciliation, and fair dealing. Especially see that your various attendants do not render the presence of the party obnoxious by their exactions and misconduct. Make friends with all classes. Open every possible door before you, and leave it open behind you, that your return may be welcomed.

We would earnestly counsel you neither to travel on the Sabbath, nor require ordinary work from employees on that day.

The health of all the party, natives as well as Americans, will need constant attention. Avoid, as much as possible, undue exposure to the burning sun of midday and the damp air of evening, and also the unhealthy influence of malarious districts. No work should be attempted in the morning before taking food. Your plans should not embrace operations in hot and low regions during the summer months.

In conclusion, we desire to assure you of our deep personal interest in all the objects you have in view, and our readiness to render you, at all times, any service in our power.

In behalf of the Committee,

[Signed].

W. M. THOMSON, President. D. STUART DODGE, Secretary.

BEIRUT, March 18th, 1873.

And now that the expedition is fairly in motion, we give Lieutenant Steever's fourteenth despatch in full:

CAMP No. 9, Am. P. Ex. Expedition, Es Salt, Gilead, March 29, 1873.

PROF. R. D. HITCHCOCK.

President Am. Pal. Ex. Society, 26 Exchange Place, Room 14,

New York, U. S. A.,
or to report the operations of my con

SIR:—I have the honor to report the operations of my command since its departure from Beirut until its arrival at Es Salt.

The Expedition consisted of the following members:

Edgar Z. Steever, Jr., A. M., Lieutenant U. S. Army, Chief Engineer and Surveyor and Commander.

Rev. John A. Paine, New York City, Archæologist and Naturalist.

Rev. Alanson A. Haines, Hamburg, N. J., First Assistant Engineer.

Wm. G. Ballantine, A. B., Indiana, Second Assistant Engineer. George Subbet, native of Damascus, a student of the Protestant Syrian College, of Beirut, as Interpreter.

Bishara Abou Shafateer, native of Beirut, a graduate of the Protestant Syrian College, as a collector in the Department Natural

History.

Melville B. Ward, Maine, First General Assistant.

Usef Abboud, of Jazzeen, Syria, Second General Assitant.

Usef Moushreck, of Abeih, Syria, Cook.

We had nine riding animals and twenty-seven pack ones, with the usual number (eighteen) of muleteers, some of whom brought along young mules and donkeys for their own use, to the number of eight. This large number of mules was rendered necessary by the lack of all facilities east of the Jordan. All our boxes for the collection of specimens in mineralogy, zoology and botany, for transporting squeeze paper, books and instruments, as well as a three months supply of provisions, had to be prepared in Beirut and conveyed to some safe depot, convenient to our field of operations. Every preparation has been made with care and thor-The engineering and astronomical instrument cases were covered with canvas, and carefully packed in boxes; the mercurial barometers slung over the back, and the chronometers. transported by hand, under the superintendence of Mr. Ballantine. A two-wheeled running gear (with duplicate axletrees of different lengths to adapt it to width of road), bearing an odometer, was under the charge of Mr. Haines, who kept a record of the incidents of the march. Mr. Paine recorded the notes on archeology and natural history, while the guidance of the wholethe procuring of guards, the keeping of a journal, together with the duties of dragoman, were undertaken by myself. Meteorological observations were taken, whenever we were stationary, three times a day, and sometimes oftener.

Before crossing the Jordan, and while in the territory assigned to our English Cousins, we were careful to refrain from making any investigations that might have the appearance of infringing upon their rights; and, therefore, what follows will be a simple narrative of our journey.

The remarks in this report upon archæology, are extracts from Mr. Paine's journal, given in his own words. The notes recorded by Mr. Haines are incorporated with those kept by myself.

March 19, 1873.—In the morning, accompanied by Mr. Hay, United States Consul General, of Beirut, I selected a suitable site, and there established a preparatory camp among the pines, between the main roads leading to Sidon and Abeih, at the distance of two and a quarter miles from the water-front of the town. To this place, in the afternoon, most of the boxes containing the instruments and provisions were sent, but not, however, without a

long continued fight with the muleteers, in reference to the weight of the loads, they limiting it for each mule to between fifty and sixty rottles, each rottle being about six pounds. Although very willing to carry packs much less than this, the smallest fraction over was the cause for a war of violent words, gestures and curses in Arabic. After a fight of several hours and the readjustment of some of the boxes, the caravan got under way for the camping ground, where the tents had alreedy been pitched under the direction of Mr. Hay. Mr. Haines and Ballantine slept in camp that night, while Mr. Paine and myself remained in the city to complete preparations.

Part of the day's route lay through cultivated fields, hedged with cactus, which here attains great size and strength, and containing numerous mulberry trees, grown for the support of the silk worm. The weather was delightful with advancing spring, clear atmosphere and light clouds moving from northwest. A policeman had been detailed as guard for the camp—a good looking fellow in soiled regimentals and with rusty musket. The horses were each attached by a lariat to a long rope, fastened to the ground by iron pins, and a rope around one of the hind legs; also picketed. There was but one boy to attend to the five animals. Each muleteer, having in charge two to four mules, would tie them together and then pass a rope, attached to one, around his girdle or his leg, and sleep in this manner, being certain that he would be awakened if any attempts should be made to run off the beasts.

The camp was situated in a sandy plain, covered with pines, the branches of which were cut off to within a few feet of the top. The shorn limbs, together with the sweepings of the ground, by which every particle of fallen bark and twig is gathered, furnish fuel for the city. The trees being twenty to thirty feet high, and devoid of all their lower members, presented a peculiar appearance. Numerous lizards, of different colors, from four to eight inches long, were running about, and when frightened by approaching footsteps quickly disappeared in their holes. After dark the muleteers commenced their singing, into which they entered with much glee. One would sing a verse and the others come in full on the chorus, sometimes accompanied by the clapping of hands. Such were the incidents of the first night in camp.

March 20, 1873.—The day was spent in additional preparations, the larger boxes being somewhat reduced in size for convenience of transportation. The same scenes with the muleteers were reenacted to-day. Mr. Hay delivered letters from the Turkish authorities, to the different Governors with whom we might have intercourse, instructing them to afford us facilities for the prosecution of our work. We all slept in camp to-night.

MARCH 21, 1873.—The morning was spent in the final adjustment

of the loads, and after a struggle for an hour or so with the muleteers, who wished to make as many packs as possible, so as to increase the number of animals, we broke camp at 1.30 p.m., crossed to the Sidon road and began our march in earnest. Three policemen, who had kept watch over our effects during the night, were dismissed with the customary backshish. The mules, with bells around both collars and breeching, kept up a terrible jingle and quickened the pace of those in the rear. Just after starting, Rev. D. Stuart Dodge overtook us, accompanied us a short distance and then bade us adieu.

The route for the first two or three miles led through narrow and crooked sandy paths, just wide enough for two animals abreast, and on each side were cultivated fields, hedged with cactus, with olive and mulberry trees growing therein, and occasionally sycamore and carob trees. We next crossed the red sand hills, blown into every imaginable shape by the shifting wind. These are slowly but surely approaching the city, yet no measures are taken to stay their progress. The rugged sides and snow capped summits of Lebanon bounded our vision eastward, while the wide expanse of the blue Mediterranean stretched toward the west. On the mountain slopes were a number of picturesquely situated villages, of square houses with white walls, flat roofs, no chimneys and small windows.

At 3 p.m. we came upon the sea shore, along which our route now lay. There was considerable swell, and the waves broke with violence upon the beach. We forded two considerable streams (Wady Shahrûr and Wady Shûweifat) during the course of the afternoon, and the Nahrel Dâmûr (Ancient Tamyras) at 6 p.m.

Although I had ridden ahead and found the road to the iron bridge spanning the river, and beckened to the muleteers to follow, through some cause or other they forded, and one mule carrying the squeeze-paper box fell, wetting and discoloring the contents. At 6.05 p.m. went into camp on a grassy spot amidst clumps of bushes, a few yards south of the Dâmûr and bordering the sea. Late in the afternoon Hon. J. Baldwin Hay, United States Consul General, overtook us, and gave me letters of introduction to different parties along our line of march. We were accompanied by a mounted policeman, furnished by Kiamil Pasha, Governor of Beirut. The afternoon was fair and the sun quite warm. The distance traveled, by the odometer, twelve and twenty-five hundredths miles—fourteen and thirty-three hundredths miles from Beirut to the Dâmûr. Evening clear; thermometer fifty-nine degrees and five minutes at 9 p.m.

ARCHÆOLOGY.

On the way a digression was made to inspect a number sarcophagi on the hill-side so very large as to be visible from the road. They proved to be forerunners of Khân Khulda. For nearly half a mile the mountain side is sprinkled with these sarcophagi, commonly of great size, rivaling even those of the sacred
bulls at Sakara, in Egypt, nearly all more or less worn—as deeply
water and weather worn—as deeply as the unhown natural rock
beside them. Occasionally they were unbroken, eyidently untouched or unmoved from their original position. In these the
great weight of their massive covers has been their perfect security. Here and there caverns occur, some of which are manifest
extensions of natural caves, while others are cut out of the rock.
Both have side chambers on either side for the reception of
moderate sized sarcophagi.

Almost directly east of the Khân, one-third the way up the hillside, foundations remain of buildings, whose great stones at once suggest Phœnician or Greek work, but no trace of a bovel could be detected along their edges. A portion of these constructions do not appear to be merely foundations, but resemble low walls and show a turreted top.

Inscriptions are said by Mr. Porter (Handbook, p. 380) to be wholly wanting; but this is not the case. I soon found one in a niche, of three short lines, beginning IOYAIANH, a mortuary record, standing at the head of one of the smallest sarcophagi there, not over four feet in length on the inside. On the long outer edge of another sarcophagus cover I discovered another inscription, too old and washed away to be copied. A squeeze might bring out something legible. The first I find de Saulcy saw and Waddington has taken it from him (Voyage en Syrie, pl. 3, 1864). The second is altogether likely to be new. A thorough search, I feel assured, would reveal others of high interest. Indeed, while copying the first one, a crowd of boys came panting up from the Khân with the keeper of the establishment himself, who told me of a very deep bir ("well"), far up on the hill, near which there was writing, and the name of another place where inscriptions ex-As I was looking further at these remains and searching for records, questioning whether or not to go for the bir and its inscriptions, I caught sight of our friend, Hon. Mr. Hay. I proposed at once going to the hill-top, and the well so deep that man had never found its bottom, irrespective of the setting sun and the distant camping ground of the Dâmûr. But he had Beirut yet to make, and he warned me, too, that it might turn out to be only a natural marking of the rock, or some ornamented device of no value. So, on promising to come again at an early day, to prove what this writing by the well might be, I was content to turn back.

March 22, 1873.—Thermometer at 7 a.m. sixty degrees and three minutes. Broke camp at 8.48 a.m., and continued our march southward. Nine a.m. began the rough ascent of Râs Dâmûr, upon which is supposed to have stood "the town or fortress of

Platane, the scene of a battle between Antiochus the Great and Ptolemy, about B. C. 218." (Porter's Handbook, p. 389.) At half past nine descended to sand. Ten passed village of El Jiyeh, said to be the site of Porphyreon, a Khan and Neby Yunas, in a grove of mulberry trees. Here, on dit, that the whale "vomited out Jonah on the dry land." At twenty-five minutes after ten crossed Ras Jedrah, road as rough as preceding. Once more descended to sand. Passed shepherds with flocks of black goats and some sheep, and a little while afterward, camels, well laden, slowly moving, with their drivers alongside, picking any groon things they might find and feeding their charges. We next crossed another Râs (Rumeileh), over which a road is now being completed. It is not more than three-fourths of a mile long, and yet it has taken two months to finish the last four-fifths of it; for whon I rode along this route the first of February last, one-fifth was done. Such is the rapidity with which the Moslems work. I am really surprised to find that anything has been done in this line at all. I have only seen one road in this misgoverned land on which a carriage can run, and that is from Beirut to Damascus. Twonty-five minutes after eleven forded N. el Auwaly, ancient Bostronus, and entered Sidon at 1.10 p.m. Sidon twenty-six and fifty-three hundredths miles from Beirut. I reached Saida before the column, having ridden ahead to make the necessary arrangements for change of guard, so as to cause no delay in the march of the caravan upon its arrival from this source. Notwithstanding, when it did arrive, the muleteers rebelled and insisted upon going into camp there, saying they had no barley and could not get any if we went on further. Upon being told to leave an animal to bring it to them and continue the march, they flew into a most violent rage, accompanied by a torrent of words and gestures, and the ever increasing crowd of spectators joined the melee with as much eagerness as though it were something that personally concorned everyone of them. Not receiving any satisfactory answer to my question, whether they would go on or not, I determined to put a stop to this row by the aid of a little legal authority. Accompanied by Dr. Arbela, United States Vice-Consul, I called upon the Governor, presented my letters and had the whole affair investigated, and the head muleteer, Ghanem-Abou-Khuder, made to understand that he must do whatever was ordered. Kissing my hand, promising to travel forty hours a day, if necessary, to throw himself into the sea, or do anything else I might wish, he departed and at once forced the muleteers to reload and resume the march. The proceedings of the Court of Justice were novel. Present-the Governor, clothed in European dress, an aged Arab, smokinghis nargileh and sitting cross-legged on a divan, Dr. Arbela, Ghanem-Abou-Khader, a sergeant, a corporal, waiter boy and myself. The Governor talked, the Consul talked, the aged Arab

talked, Ghanem talked; in fact sometimes all four talked at once. The sergeant and the corporal, guarding the prisoner, each had something to say about the matter, and even the waiter boy, who handed around the coffee and cigarettes, gave his learned opinion upon the subject under discussion. It took fully half an hour for all these judges and jurors to decide this simple question, which, on the plains, would probably have been settled in a few seconds by the head muleteer losing part of his scanty brains.

At forty-five minutes after two we left Sidon in good order, all differences being apparently reconciled. We forded the N. Baraghit, N. Sanik, N. el Zaherany, below a bridge of three arches of excellent masonry, and the N. el Burakiyeh. Passed Tell el Burak at 5 p.m., and shortly afterward a tower on point of land, projecting into sea, and went into camp number three at 6 p.m., near 'Ain-el-Kanterah, on the seashore. Distance marched to-day, twenty and forty-eight hundredths miles. Distance from Beirut, thirty-four and eighty-one hundredths miles. At 9 p.m. the thermometer stood sixty degrees and eight minutes.

ARCHÆOLOGY.

All that is left of the ancient town of Porphyreon is a single granite column with a sarcophagus by the hamlet of el Jiyen near the Khan Neby Yunas. A Phœnician site has been replaced by a few old gnarled, starved tamarisks, beside a Moslem wely.

Crossing the Ras Jedrah, a few old foundations were observed near a little Khân, uncovered and dug over afresh for building stones. This may have been the site of the fortress of Platana.

A little way south of Sidon, beside the road, lies an almost perfect Roman mile stone, bearing the names of Septimius Severus and of his son M. Aurelius Antoninus Augustus, more generally known as Caracalla, and dating from the year 198 A. D. It is a plain column of grey granite nine or ten feet in length. A short walk along the sea side or over the cape southward, reveals the fact that Ras Surafend must have been built upon throughout its extent in ancient times. Near at hand are remains of an aqueduct, which most likely conveyed the water of our 'Ain Kanterah round the point. Here are foundations, and there stone presses still entire. The whole bank facing the sea is full of pieces of glass, potsherds and fragments of tiles.

March 23, 1873.—Thermometer at 8 a. m., sixty-three degrees and three minutes. Our first Sabbath in camp. A day of rest for man and beast, At 11 a. m. Divine service was held, conducted by Mr. Paine, who chose as his subject—"Sarepta and the coasts of Tyre and Sidon." The muleteers were invited to a reading of the Gospel in Arabic, and most of them attended; those who were able to read took their turns in doing so by verses. After the reading there was an animated conversation upon the religion of Jesus. They said they were very ignorant and would be thankful to be

better instructed. They received some reading matter in their own language with expressions of thankfulness. All are Maronite christians except one, and he is a Druze, and promised his comrades to keep his religion to himself and not to show it. Mr. Haines conducted this part of the worship.

Thermometer at 2 p.m., sixty-six degrees; at 9 p.m., fifty-seven degrees and three minutes. Heavy dew during night. Minimum

during night, fifty-three degrees and six minutes.

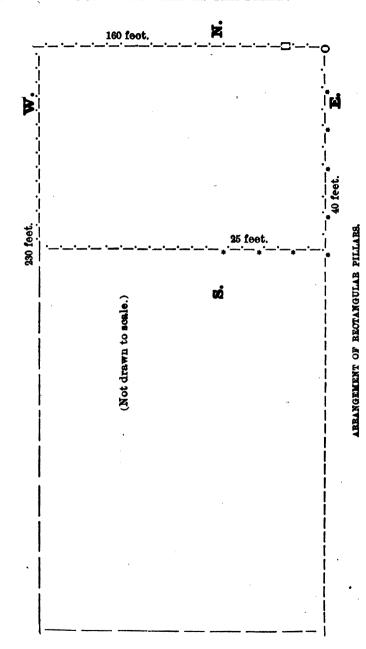
Monday, March 24, 1873.—Thermometer 7 a.m., fifty-seven degrees and eight minutes. Broke camp No. 3 at 8.20 a.m., and shortly afterward passed the ruins of Sarepta. It was here that Elijah, after the brook Cherith had gone dry, came for food, when famine was upon the land, and met the Syrophenican woman, whose son he afterward brought to life (I. Kings, 17:9). We next passed some ruined columns, and soon afterward, a white-domed wely, a khan and some water troughs.

To the mountains the inhabitants fled when it became insecure in the plain; and high up on the hill is Surafend, the offspring of Sarepta. Crossed N. Haisarini, now dry. At 9.55 passed the ruins of 'Adlan, which Porter (Handbook, p. 375) says is most probably the site of the "Little town of Ornithon, which Strabo places

between Tyre and Sidon, north of the river Leontes."

To the left, were caves in the cliffs, some of which were inhabited. Smoke was seen issuing from them, there being no chimney—the door the only outlet. Among the ruins of 'Adlan and below the level of the ground is a hemispherical hole, plastered, standing npon its base, a series of steps leading down to the bottom, now covered with mud—the door to the north. Two villages are seen to the left—one with white-domed wely on the summit, the other further to the south and on side of the hill. Still further in same direction, a white-domed wely, apparently alone, and called Neby Seir.

The plain now widens. The soil is rich and fertile, and wherever labor has been bestowed upon it, is already being abundantly rewarded by the fine crop of barley, at present a foot and a half high. There are, however, acres upon acres uncultivated and covered with weeds and underbrush. At 10.25, saw to the right eleven upright, rectangular pillars, about two hundred yards west of the road. They were arranged in the manner indicated on the following page:



10.40 a.m.—Passed piles of stones and ruins on the shore to our right. 10.47, crossed north abu-el-Aswad, now dry, with the exception of a little water under the old Roman bridge to our left. 10.53, snow capped summit of Hermon seen through depression of hills to east. 11.01, ruins to right on shore. 11.291, crossed small bridge (modern). 11.30, another, and 11.331, still another; and at 11.34 crossed stone bridge with inclined pathway, over north el-Kâsimîyeh (Leontes). Here are a couple of khans on its right bank and near the sea, another on its left. Halted after crossing river. Started 11.45. 11.51, opposite khan with white plastered dome. Aqueduct below, just after crossing viaduct. Another khan on hill side. 11.32. ruins and six trees on hill side to left. 12.40, khan on right of road, reservoir well filled, and aqueduct a few hundred feet long, running westward. I now rode along the sea shore, allowing my horse to walk his best, so as to reach Sur (Tyre) before the column, procure a new guard in time to cause no delay in the march. Arrived there 1 p.m.

The caravan traveled about three fourths of mile to the east of city, and arrived opposite it 1.30 p.m. It then crossed the broken aqueduct, by which the ancient city was supplied. While waiting for the new policeman, rode around the walls of Tyre, and most emphatically has the prophecy of Ezekiel (xxvi, etc.) been fulfilled, as testified by the ruined walls and dilapidated towers, with their numerous crevices. Here is the causeway built by Alexander, to reduce the place, and the two wells near the gate, an upright column further to the south and east of the walls, in the midst of a barley field, strewn with ruins. In the old church at the south east angle, are still to be seen three large red granite shafts in a prostrate position; one entirely exposed, the other two partly covered up, side by side, and forming the foundation for a modern garden wall. There are cast down columns on the south, on the west, on the north, partly buried in the waters of the Mediterranean, and upon which, at this very moment, were stretched the nets of fishermen. The town is cramped; its streets mere narrow; crooked and filthy alley ways. The inhabitants dirty and boisterous.

The new policeman having arrived, I left Tyre at 1.36 p.m. He was an Ethiopian of the darkest hue, his lips of the same shade,

and his blackness was greatly intensified by the color of the suit he wore, which was as white as the driven snow. He presented a striking appearance as he rode before me, with a white kaffieh on his head and hanging down his back, kept in its place by a black cord: a white zouave jacket, trimmed with black braid along the seams, and white baggy trowsers; a double barreled shot gun slung across his back; mounted on a gray mare about twelve hands high, her bones projecting to such an extent as to render her eminently fit for a hat rack; seated in a native saddle, from the left side of which hung the usual scooped shaped iron stirrup, while a piece of rope supplied the want on the right. guards are employed not so much for their fighting qualities-since they would probably be the first to run in real dangeras for witnesses in case of robbery. If application is made to the Government for guards, and they furnish what they deem necessary for one's protection, the traveler is relieved of the responsibility should anything be stolen.

Having left Tyre at 1.36 p.m., I crossed a stream with mills upon its banks, 2.20. There were some Arabs bathing in the cool water as I approached. Hearing the horse's footsteps and seeing it was a Frank, they immediately pulled their clothes over their heads and waited until I had passed, when they resumed their work. Riding across the mound upon which stands a large khan, and near which Palætyrus is supposed to have stood, I rejoined the column near Ras-el-'Ain at 2.20. Halted 2.35 for lunch. Started 2.50.

At 3.30 crossed Wady, now dry, with remains of bridge to right. 3.46, Wady 'Azzujeh, village of Mansurah to left. 4.00, passed large ruins on mound of earth to left. Observed large trough, much worn, cracked down the center; and at southwest end of mound is a deep, square well, partly filled with rubbish. It is about six feet, eight inches wide, with steps along its sides. I counted thirtyeight. The original rise was about a foot, now worn down to two or three inches. 4.06, commenced ascent of Ras-el-Abyad (Ladder of Tyre), from which we obtained a magnificent view of the sea and the beautiful plain of Phœnicia, just crossed. 25 minutes later, crossed Wady (dry), a khan and tower to left, and struck gravelly road. Remains of old Roman road for some minutes. 4.45, passed ruined building on right; an old fountain, much worn, with two water spouts, and facing the north, and surmounted with a cornice, together with a low, conical building, both on left. Many ruins scattered around. 2 minutes later, crossed Wady, four feet, five inches wide, now dry. 4.57, commenced ascent of spur of mountains, which took three minutes to cross. Now passed through ruins, scattered along the shore. Large stones and columns, much worn, and broken Roman road again seen. Near here, Iskanderujeh, the ancient Alexandroschene, is supposed to have stood. 5.20, crossed small, dry wady, and at 5.25 were oppo-

site the two upright Ionic columns on hill to left (Elm el 'Amed). 5.26, crossed large wady (Hamul), the ground still damp; and 5.46. passed a castle on rocks overlooking the sea and a khan, to right of road. The village of Nakurah is seen to the left on hill, four minutes later. We now cross a small wady (dry) and commence ascent of Ras-Nakurah at 5.55, seventeen minutes being occupied in crossing it, and at the foot we cross a Roman bridge, at 6.18, a small one, and 6.21, another, somewhat larger than the previous. We reach the summit of Ras el-Musheirifeh, the tower at the top being in ruins. Reached the foot of the promontory at 6.38, and 'Ain el-Musheirifeh 6.56, and made selection of camping ground before arrival of muleteers. It was dark by this time, the wind blowing with terrific force from the east. We here waited anxiously for the tents to come up, while the darkness increased every moment, and the wind also, and our wishes were not realized until 7.50 p. m. It was with difficulty that our canvas coverings were pitched for the night, owing to the tremendous force of the sirocco. We had been twelve hours in the saddle and had ridden 32.28 miles. Distance from Beirût, 67.09 miles. Dinner, 11 p.m.

ARCHÆOLOGY.

All the way across Ras Surafend—the site of ancient Zarephath, Sarepta—this morning we saw evidences of former inhabitation, in old foundations, walls, etc., and pits, from which their materials had been removed. About el-Khudr we noticed a short granite column still standing, large pieces of marble capitals and a fine sarcophagus in the very place it was cut from the native rock.

. Just after passing the ruins of 'Adlan, with its caverns hewn in the opposite cliffs, my attention was attracted by a number of stones standing upright at some distance from our route, nearer the sea shore. Riding up to them, they struck me at once as rude stone monuments of high antiquity. Before reaching them, two hundred feet or more, in the open field lay a large, heavy stone, two feet high, three feet long, by two wide, having in its smoothed. flat surface an excavation eight inches deep, about as wide and one third longer. Before the day was over, I found several others of the same sort; and the only conclusion I could arrive at respecting their character and use, was that they are ancient altars. This cutting, sunk deep in the top, was intended and employed for the fire of wood or coals, while the victim was laid across, above, from one side to the other of the excavation. There were now, of course, no traces of fire remaining on the well-weathered stone; but the bottom of this opening in every case was rough, and in some cases deeply cracked by gaping lines, with rounded edges. On the very summit of Ras-el-Kelb, north of Beirût, two months or more ago, I came across a similar artificial depression in a point of rock between three and four feet high, which preserved every appearance of having been designed and long resorted to as a place

of sacrifice. This one, however, had an outlet cut down one side of the excavation, leading down the side of the rock for a distance of two feet. These rough stone monuments occupied a position in the lines of low walls running along the ground in the form of an exact rectangle, about two hundred feet in length, lying in an east and west direction. The front, forty feet wide, was placed thirty feet before the line of the upright stones. Midway between the front wall at the surface of the ground and these pillars, stood two low ones, respectively eighteen inches and three feet high, and not more than three feet apart; they seemed to guard the entrance to the sanctuary. Coming to the upright stones themselves. they were found to be ranged in a parallelogram directed north and south, with sides about forty by twenty-five feet in length. Five out of seven were standing on the east side of this parallelogramonly two on the west side: the complete number, four, were standing on the south end, and none were remaining in their upright position along the north line. Of the fallen stones, some were still lying in their places, particularly on the west side; others had been carried a little way out of place-two beyond the north west corner and one sixty feet away to the west. Of the upright stones only one was leaning, and that inward—the fourth one from the south corner of the front line. All these pillars were rectangular blocks, two feet wide by twelve to fourteen inches thick, standing five to seven feet out of ground. To have kept this position so long a time, there must be from two to four feet more hidden in the earth. They bore no traces of workmanship, other that what had been necessary to cut them from their quarry. Of all, one side was rough rock; the other three were as smooth as hewing from their native places would make them, and no more. In every case the hewn, flat side was turned inward, and the rough, untouched The material side outward from the interior of the sanctuary. was the loose sandstone of the shore rock. Continuing on toward the west, the rectangular outline along the ground was kept up for about one hundred and fifty feet. Fifty feet from the western end, half way from the north and south lines, lay a large stone heap. Outside on the south, was a stone mound, among whose debris a circular stone curb, five and a half feet in diameter, was noticed. Outside on the north, was placed another block of stone nearly square, but with rounded corners, having a square excavation from three to seven inches deep-apparently another altar. Half way to the sea and a little to the north, a cavern-well was located, with steps leading down to its clear and abundant water; around were scattered basins and troughs of hewn stonessome entire, others broken in the middle, or to such an extent as to be entirely unfit for use-in many forms-round, square and rectangular. I cannot but believe that these upright stones are veritable dolmens connected with early Phænician worship.

Subsequently to finding these pillars, I noticed the following account of them in Porter's Handbook, p. 375—the only one I have been able to find. It will be seen that though he may have passed by on the road, he never went to them, and is quite at fault. He is going northward in his route-"about an hour from the river we observe on the right a circlet of upright stones to which a curious tradition is attached. Not far off is a hamlet, with a white domed wely dedicated to Neby Sûr, a great prophet of some unknown age. On one occasion a number of men were passing along and chanced to mock the prophet, who in revenge cursed them, and they were immediately turned into stone, and here they stand still." Here are a number of errors:—the stones are not on the right but on the left of the road—toward the sea. The pillars are not in a circlet. but in the outline of a rectangle. There is no hamlet either near by or far off, only on the summit a single white-domed wely, called Neby Seir. If Mr. Porter has quoted accurately, the author he relied on must have observed very erroneously or have written very loosely.

Half a mile south of these rude stone monuments, near Nahr Abu-el-aswad, a little low Ras bears at its extremity hard by the sea, ruins that are apparently of Phœnician character, an over-thrown wall, running north and south, has for its foundation courses, still remaining in position, stones of unusual size—from two to three feet square, up to even six feet in length. All are bevelled on their edges and carry rough faces. Near by lies the under stone of an oil mill, five feet in diameter, seven to nine inches deep, perforated in the centre by an opening ten inches square.

After crossing the Leontes, Nahr-el-Kasimiyeh, I rode up the hill on the left and followed the brow of the heights overlooking the plain, half way to Tyre. In the walls of the house standing on the steep side hill near the top are a number of old bevelled stones which most likely were derived from ruins of Phoenician buildings on these heights. Higher on the summit I came across a cistern hewn out of solid rock, whose opening was not far from three feet While looking at this deep cutting, the owner of the house came up, and attempted to tell me, in more Arabic than I could understand, about some very large cisterns further east, which might be entered, and which possessed written characters. Riding on southward, at the extremity of a point standing a little way out toward the plain, were found the walls of an edifice above twenty feet in length, almost entirely overthrown, built of stones four to six feet long. Near by was another cistern, and a perfect sarcophagus lid, ornamented on one end, with a raised, five pointed star in the centre, and with raised scrolls on both sides. On the next prominent point were the remains of another larger building. between thirty and forty feet in length, whose lowest courses of stones were as large and evidently as old as those of the former. In close proximity was situated a cistern, whose upper part was a square opening, sunk in the solid rock. This portion was five or six feet wide each way; it may have been no greater below the debris that had fallen in. A little way to the south, a block of rock lay on the surface, with a block-shaped hole cut down into its flat top, which bore every indication of having served as an altar. I need not enumerate similar occurrences of old ruins. All along the height, as I followed its brow winding in and out, every highest point gave indications of having been occupied by a building—a little sanctuary or temple—with its reservoir for water adjacent, and, in some cases, its altar still existing. These were the high places of the Phœnicians at home. On these very blocks of stone the eternal fire may have been sustained in the service of Baal, of whom no image was made here, but whose only symbol was an ascending flame. Silius says: "Irrestincta focis servant altaria flammæ, sed nulla effigies, simulacrave nota Deorum." In his temple at Tyre itself a pillar of emerald stood near the altar which reflected with increased light the beams of the never-dying fire. flickering in the gloom of night.

Between Teel el-Mashuk and the city only four piers of the old aqueduct are still standing, and these are being rapidly broken up for building stone. In one or two spots lofty masses of stalagmite mark the line, in place of the removed arches. Just below the Teel on the side toward the city, beside the worthless material of the aqueduct, lies by far the most beautiful specimen of an olive oil mill that good fortune has ever thrown in my path. This is saying simply nothing; it would be quite safe to say one of the finest specimens in existence. They are generally made out of the rock of the locality and are rude in construction. This one, however, had most costly and elegant red syenite for its materialmaterial chosen for obelisks and temple columns; and, in spite of the great hardness of the stone, was finished with care. It was no less than nine feet in diameter and more than two feet in thickness. Its outside rim measured six inches across; its excavated circle, three feet across; an inner rim came next, four and one half inches thick; and, in the centre, the perforation stretched sixteen inches from side to side. This excavated circle in which the olives were crushed, under the ponderous wheel rolling round, was six inches or more deep. At one point, on a level with its floor, a hole had been cut through the outside rim for the flowing out of the juices of the fruit. Three little, shallow holes, about one inch square, were sunk on the top of the inner rim, equally distant from one another. Close by lies the solid wheel, also of syenite, of a lighter grayish red hue, five feet in diameter and two feet in thickness. Its centre is pierced by a hole one foot square.

Near Mansurah the sandy ground was strewn with the material

of old walls, foundations, etc., from which nearly all that could serve any useful purpose had been carried away.

Further on, near Wady el-'azzujeh, a high mound deserving even the name of hill, was found to be covered with the ruins of houses and even greater structures. Long and comparatively high lines of walls still stand uninjured. No order could be detected among them, nor any trace of passageways. The whole of the surface of the summit was hidden under the masses of well cut stones of fallen edifices. At three different points were standing, erect still, contrivances of whose use I could form no satisfactory opinion. Each one consisted of a pair of rectangular pillars facing one another, no two pair of them equally high, reaching from two to four feet. Each stone had its inner face grooved by a channel, commencing about six inches below the top, and running down the middle into the ground. This groove was about two and a half inches wide, and three inches deep. Standing over against one another as they did. with exact correspondence, they seemed fitted to hold something in the form of a tablet which might have been inspected on both sides.

The remains of the old guard house at the summit of the pass over the Promontorium Album, offered nothing of interest.

Beyond this promontory on the south, just above a fountain by the sea rise the sides, strong and solid even in their destruction of the fortress at the spot, called Mutatio Alexandroschene in the Jerusalem Itinerary.

On the northern height above Wady Hamul as it opens on the plain rest the mysterious remnants of a little Ionic temple, together with those of the extensive structures which surrounded it. Only two or three columns still rise from their original positions; but so many others lie in every direction amongst the mass of overthrown walls which has buried the substructure out of sight. that one must believe them to have formed a colonade round the entire temple. They were formed of single shafts, surmounted by capitals of single blocks. Their symmetry of outline and the character of their sculpture, indicate an Ionic sanctuary of no little beauty, and art in its day. On the southern side and in front. particularly at the south-west corner, massive walls containing unusually large stones formed a substructure which either terraced the upper part of the side hill, or materially enlarged the area of the acropolis. The other edifices stood chiefly on the eastern part of the hill; others were located along the southern slope, below the temple. Their stones show a choice in the selection of material, and no little care in their cutting; the structures they formed, therefore, were more costly and elegant than private houses, and must have belonged to the system, and service of the sacred enclosure. Only a little way down in a northwesterly direction lies, on the surface, a massive monolith, five feet in

length, three to four in width, and as much in height, which, from its two nearly square excavated places, one towards its end of the block apparently for fire, must have served as a double altar. Still further on toward the south and the sea, another solid block of rock remains, hewn nearly square, measuring four feet in every dimension, whose cutting on its surface reached an unusual size. twelve by fourteen inches. On looking at this strange cubical stone of so great weight, and no careful chiseling, the conviction was irresistible that it was a Phœnician altar, a stone of sacrifie from very early times. Just above this old relic on the left, in the face of a little cliff high above the ground, a rock-hewn tomb remains even more indestructible. A single square door opens in front of a partition which divides the tomb into two rectangular chambers. No trace of time or decay exsists there. Every stroke of the instrument that wrought out its rough out plane walls, is as visible there to-day as when freshly finished.

March 25th, 1873. Broke camp number four at 8.20 a.m., taking the road towards 'Akka. Crossed two small aqueducts, transverse to road immediately afterwards. Eleven minutes past ten opposite village of ez-Zib to west, on slightly rising ground. Twelve minutes past ten crossed two old bridges with connected approaches. and one minute later crossed another small one. Nineteen minutes past ten, observe some ruins and two khans toward the Thirty minutes past ten pass large orange grove on right, beautifully situated; to the left, are the remains of old Roman Aqueduct, khans and some ruins. Cross two small bridges over West 'Ain-ed-Dim, at end of grove. The road passes by Semirieh, a filthy native village, with dirty inhabitants and ferocious dogs, at 10.50. In the walls are some old stones. Conical hovels, smelling greatly of smoke, on right. Five minutes past eleven crossed bridge over dry wady, about twenty-five vards wide. The old aqueduct with its numerous arches, spanning the depression in the ground, was distinctly visible on our left, while the tall white minarets of Acre, loomed up in the distance.

Nineteen minutes past eleven, opposite the village of el Bahja to the east. Near this point is the Pasha's Villa, in a grove of trees. Thirty-two minutes past eleven, pass under arch of ruined aqueduct, built by the celebrated tyrant, Jezzar Pasha, of Acre. Riding along at a rapid pace, we pass through two gates and enter 'Akka at 11:55. After arranging for a new policeman, proceeded to H. B. M. Vice Consul and transacted our business. He showed us his old Jewish Synagogue, which is quite devoid of furniture and ornaments, the only thing of interest being the ancient copies of the Bible, which are carefully guarded, and it was not without reluctance that he exhibited them.

. After waiting half an hour for our new guard, we dismissed our Ethiopian one, with a small backshisk, and once more resumed.

the march at 1.20. The colum passed through the arch of aqueduct at 12 o'clock noon and struck southeast for Nazareth, and by this time was well in advance. Twenty-five minutes past one, road lead between cultivated fields, with numerous palm groves on each side. We watered at bir on left and continued across this level plain, with its dark, rich soil, greatly resembling our western prairies, such as that along the Platte valley, unsown and uncared for. At 2.25, skirted the base of Teel Kison, with fountain at foot.

'Tis surely a shame that this great plain of 'Akka, with its fine soil, is not more cultivated. It is only here and there that a little barley has been planted, the grass and weeds holding sway over the greater part. We saw to right and left many camels grazing. attended by their Bedawee keepers, scantily clothed. To the south could be seen Shefa 'Omer, and to the northeast Damon. We soon commenced ascent of West 'Abilin, the town of that name picturesquely perched on a high hill to our right and front. Here the soil was well cultivated, every available inch being utilized, the nature of the country affording security. The ride along this valley was charming; the scene was ever shifting, the road ever turning between high hills, covered with vegetation, while the stream ran peacefully along our pathway. At 4.21, we reached the watershed between the plains of 'Akka and el-Buttauf and saw spread before us, in all the beauty of spring time, this lovely basin with its rich green carpet of wavy barley, and the long caravan, like a huge serpent, slowly dragging itself along. At 4.43, we passed a khan and some ruins near Bir-el-Bedawiyeh, to our right. crossed the sward, turned to the right, commenced to ascend and at 5.20 were beside Seffurieh, (Sepphoris). The castle crowned its height, ruins were scattered below, the dirty looking hovels of the natives cling to the hill-side, and pools of stagnant water lay at the base: all these truly represented an oriental village. The road from this point onward is exceedingly steep, rough and difficult, and it was not until 6.30 p.m., a little before dark, that I reached Nazareth, and selected a camping ground near the Virgins' Fountain. The column arrived at 7.25 p.m., and soon a couple of tents were up and we anxiously waiting, after eleven or twelve hours in the saddle, the appearance of dinner, which was not served until after 11 p.m. The caravan had marched thirty-two and fifteen hundredths miles. Distance from Beirût, ninety-nine and twentyfour hundredths miles. During the night we were visited by a severe rain, wind and thunder storm.

ARCHÆOLOGY.

A short distance before reaching the highest point of land between this plain (El Buttauf) and that of Acre, I noticed beside the way two peculiar shafts of stone, hewn from the rock of the locality. They were not far from eleven feet in length, of which from three to four feet remained a square pedestal, two feet in diameter, while the rest was cut into a column. Neither of them appeared to be finished. Both were lying half buried in the soil.

At Seffûrieh, a portion of the Crusaders' Gothic church still stands, consisting of three lofty, vaulted arches, that of the middle aisle supported by a lower smaller one on either side. Two are now used for dwellings, and one for a stable. In open places on the western border of the town, I noticed two remarkable monolithic troughs or sarcophagi, which bore on each outside long face, two, and on each end, one large crescent subtending a disc five or six inches in diameter, both in relief. Built into the lower courses of the tower on the height, two or three others of the same pattern were detected. Only one was there observed ornamented with raised festooning. The question at once suggested itself, are not these discs and crescents the symbols of the sun and moon,—the emblems of Ba'al and Astarte? If so, do not these excavated and thus ornamented rectangular stones belong to the age of Israel's idolatry, when this very height was one of Ba'al's high places? The walls of this old tower are composed of stones bearing the Jewish bevel and facing, and all are much later, evidently, than the lower courses containing these long sarcophagi, if such they be. These, therefore, possess greater age. Some of them embrace between the crescents and discs on the long side, little tablets, in the form of a rectangle supported by triangles. which may yet preserve traces of inscriptions. A good sized building in the centre of the town seemed as old as crusading times, itself half buried by the ascending modern town which builds on its own accumulations, and possessing a little court, into which one must descend several feet, paved and stored with fragments of marbles and relics of olden times. But failing sunlight forbade investigation.

MARCH 26, 1873.—The day opened with rain, and it was not until about 8 a.m. that it ceased. After breakfast, business requiring my presence in the town, I left instructions with Mr. Paine to have the loads prepared, and the tents, after drying for a couple of hours, taken down and packed, so we might start by 10 a.m. The head muleteer, when spoken to upon the subject, said, "Jenin mafeesh," and went off about his business, all the mules and horses having been driven off to pasturage. On my return, I was greatly surprised to find that nothing had been done, and, not wishing to be ruled by the muleteers, had them brought up before the Governor, and their true duty instilled into them. Many excuses were made, such as tents being wet and too heavy to carry, barley to be purchased, the long time necessary to get ready, and that Jenin could not be reached before midnight. Upon being assured of my determination to go there, if it were not reached until sunrise the next morning, he wisely set about preparing things, and, at 1.10 p.m., camp was broken, and we headed southward. Traveled rocky and rugged road over the mountains to the south of Nazareth, experienced occasional showers of rain, and saw on our left the so-called Mount of Precipitation, and, at 2 p.m., reached the Plain of Esdrælon. The ground was soft, the mud slight. Mount Tabor at times was partly wrapped in mist or clothed with sunshine. Jebel Duhy (Little Hermon), with Endor, Nain and Sunem, stood on our left, and Carmel on our right.

The road now runs between el-Fuleh and el-Afuleh, and, continuing, we look down the valley of Jezreel to our left, and see Zer'in (Jezreel), situated upon a small hill, and, behind it, Gilboa, crowned by the castle of Wezar. We soon cross one of the heads of the Kishon, and, at 7.05, passed under an arch of the old aqueduct, and went into camp number six, near Jenin (En Gannim), after dark, seventeen and eighty-one hundredths miles from Nazareth. Distance from Beirût, one hundred and seventeen and five hundredths miles.

The policeman, who accompanied us from Nazareth, brought a note to the Affendi here, who, in consequence, paid us a visit, and provided us with three guards for the night. The reputation of the people of the neighborhood for honesty not being good, this course was thought advisable. We were undisturbed during the night, except by the noise of dogs and jackals.

ARCHÆOLOGY.

[Absence of report on this subject explained in letter.]

March 27, 1873.—Broke camp at 7.40 a.m., and directed our course toward Nabulus. Road first passes through a beautiful glen with numerous clive trees, and then, winding, ascends Wady with steep hills on each side. We pass Neby on the high hill-top to the right, and, shortly afterward, some natives, placing stones around a well in a little basin to the left. Soon descended to the plain of 'Arrabeh, well cultivated, the barley looking finely, with clive groves to the left, near base of hills. At 9.05, passed through Kubatiyeh, a dirty looking village, with numbers of filthy, ragged and ugly urchins, who were attracted to us by the noise of the mule bells. Some offered for sale almonds, of which there are a number of trees in the neighborhood.

The road then led up a steep hill; reached the summit at 9.32, and obtained a lovely view of the adjacent country. The village we had just passed lay at our feet, the plain beyond, green with barley and dotted with the grayish colored olive trees; the hills well terraced and cultivated, and, still further northward, the plain of Esdrælon, bringing to our minds all its sacred associations and surroundings. Reached bottom of the hill at 9.36, and crossed Merj-el-Ghurak, also well cultivated. About midway, opposite Wady on hill top to the right. Twenty minutes to eleven, at foot of village of Jebar-Kefeir, seen up the valley to left. Continuing in the same direction, observed Sânûr on hill to right, and just before

Digitized by Google

reaching Jeba', take direct road to Nabulus, while that by way of Sebustieh runs to the right. From this point onward, the route is exceedingly uninteresting. We ascend and descend one hill only to ascend and descend another. The road is very rough, the mountain sides steep; and, with a hot sun pouring down upon us, the ride was anything but pleasant. Before crossing Ebal, we catch a glimpse of Talusa (Thirza) to the left, and, on attaining the highest point of the road, the valley, seven hundred feet below, suddenly bursts upon us in all its grandeur and beauty. Immediately in front is the ridge of Gerizim, with its white domed wedy on its summit, and its terraced sides; to the left and at its base, the town of Nabulus, ancient Shechem; at our feet, a lovely scene of fields well covered with vegetation, contrasting strongly with the reddish earth to the right, the whole dotted with trees, and running water in the midst.

At 3.45 we go into camp a few hundred yards to the west of the town. Distance from Jenin, twenty and nineteen hundredths miles; from Beirut, one hundred and thirty-seven and twenty-four hundredths miles. Height of camp above level of the Mediterranean, one thousand six hundred and eighty feet, by mercurial barometer.

The Rev. Mr. Elkerry, Protestant missionary, paid us a visit, and accompanied me to the Governor's, where the firmans were presented and arrangements made for mounted policemen to accompany us to Es Salt. We had brought no guard with us from Jenin, as the fellow who was detailed had no horse, and wanted me to hire one for him at a high price. Thinking his services not so valuable, I dispensed with them altogether.

The Jewish and Samaritan Synagogues were visited, and at the latter the four celebrated copies of the Pentateuch were seen, one being the ancient text claimed to be 3,472 years old. The high priest and his assistant did not scruple to lie about the matter, and would not show us a single copy until they received a good backshish, and then swore by all that was good and holy that there were no more. Being told that we knew there were four, only increased the intensity of their assertions to the contrary, and it was not until after they were assured that we would not depart until we had seen the four, and another backshish had been given, that our desires were gratified. While the assistant was still telling his falsehoods, the high priest withdrew to a corner, went through his devotions. returned to us and immediately resumed his shameful conduct.

MARCH 28, 1873.—Broke camp No. 7 at 7.50 a.m., and headed for the Jordan. Before leaving, many lepers came around, thirty being counted at one time. They remained at a short distance from us, and holding up their handless arms, cried, "Backshish!" Our route lay along the northern outskirts of the town, and at 8.30 we passed Jacob's well, at which Jesus sat when wearied after a long journey, and talked to the woman of Samaria, (John IV. 3, 42). little distance off is Joseph's tomb, in that same parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem. (Josh. XXIV. 32). Our route took a southeasterly direction for about an hour, across part of the Plain of Mukhna, and then up rough ascent, following the road which runs to the north of Beit Fûrik and Jebel Jûdea: crossed a watershed at 10.25 and obtained view of the Jordan valley and Dead Sea. Descent now became rapid, along the northern base of Jebel Judea. At 11.45, passed ruins, with a few finely dressed stones. Passsed cave used for dwelling: first inhabited place seen since leaving Nabulus. commenced to ascend; direction changed more to north and crossed several spurs, one from high mountain at 12 o'clock noon. At 12.30, saw some old terraces, and a few minutes after a pretty cultivated vale. From 12.40 to 1.50 p.m., we were descending an exceedingly steep grade, the road following part of the time, wady bed now dry, but which in times of rains must be a foaming torrent. for the bushes along its banks were prostrate and stones were moved from their places, all evidences of a swift current. At 2 p.m. we reached a beautiful plain, running in a southeasterly direction into the Jordan valley. Through it ran several streams, branches of Wady el-Ferrah. Everything was here in profusion. ground, where planted, rich with barley nearing the harvest; where uncultivated, overgrown with grass, weeds and plants of different descriptions, oleanders, trees of various kinds, and bushes filled with birds' nests and their occupants.

On our right, near the foot of the hill, is wely 'Abd-el-Kader; bevond it. Kurn Surtabeh. Passed the caves of Makherua on our left, some ruins on our right, and continuing the march soon descended to Lower Jordan plain, and at 3.45 reached the river at the ford of Damieh. There stand a couple of dwellings for the boatmen near by, and an Arab encampment a little to the right and a few hundred yards from the river. At the ford is a ferry, consisting of a boat thirty-five feet long and twelve feet wide, with round bottom. It is fastened to a rope forty arms' length long, stretched across the river, each end attached to a tree. By pulling upon this rope, a native manages to propel the boat across in two minutes. The river was now low, being about fifteen feet lower than the mark shown me by the ferryman, who said it was up to that height a month previous. The right bank below, and both banks above the ford, were well covered with grass, bushes, reeds and trees, some overhanging the stream and trailing their branches in the water, which was of a grayish, muddy color. It was about 80 feet wide and from four to five feet deep. Two hundred feet below it was wider, and hence shallower; and at this point most of the mules forded.

an ordinary sized Arab who was leading them not being wet up to his hips, thus making the river about three feet deep at this place. As the condition of stable equilibrium had not been well considered at the time of the construction of the boat, only small loads could be taken, for fear of capsizing it: eight animals being about the maximum. The mules were unloaded and the packs put on board, and at 4.10 the advance guard set foot on this side of the Jordan. Five trips were necessary to get us all over, and it was 5:05 when the job was completed.

During the transfer, about twenty Bedawin, whose tents we had seen skirting the base of the hills as we rode along, came galloping up, their steeds foaming and themselves in a great state of excitement. It appears that, seeing our caravan in the distance, they imagined us to be Arabs who had come down to have a fight and they were desirous that we should be accommodated. Finding their mistake, they deposited their guns, pistols and spears in the bushes, disrobed and plunged into the stream, swam across and paid us a visit. After satisfying their curiosity, and not once asking for a backshish—something extremely remarkable—they returned, slipped on their loose garments over their heads and disappeared.

We encamped on the left bank, overlooking the water.

Distance from Nâbulus, twenty and seventy-six-hundredths mile; from Beirût, one hundred fifty-eight miles.

Depression of the surface of the Jordan below the level of the Mediterranean, by barometrical measurements, one thousand one hundred and twenty-four feet.

Difference of level between our camp at Nabulus and the Jordan two thousand eight hundred and four feet.

During the night, some thieves visited us, stole the canvas covers off our levelling rods, the cords of a tent and the coat covering one of our soldier guards, both having gone to sleep.

SATURDAY, MARCH 29, 1873.—Broke camp 8.08, pursuing a north-easterly direction across the lower Jordan plain. Crossed small wady 8.21 and aqueduct 8.30, a winding wady to our left. The vegetation is here rich and the ground level. Thirty-four minutes past eight reached the foot of the second terrace, a high mountain, most probably Jebel Osh'a, immediately in front and bearing east, our route now lying in that direction. The road here runs upwardly, with steep barren earthy sides, and across small stream about three feet wide and three feet deep, which soon is left to the north. Forty-four minutes past eight, direction again changed to south-east, road very circuitous and grade steep. Reached the top of second terrace 8.52. In eighteen minutes have ascended one hundred and forty-five feet, the height of the brow of the second terrace above lower plain. The ground is now smooth for several miles, is an inclined plane, with its higher end toward the east, the

difference in level being one hundred and fifty-five feet. It was well sown with barley. The road was quite straight to the foot of the mountains, and bore north one hundred degrees east. We crossed an old wall about three miles long, two or three feet wide and one foot above the level of the ground—probably the foundation of the old aqueduct. A few minutes after, saw a raised platform of earth to right, quadrangular in shape and about two hundred minutes by one hundred minutes, with a pile of stones in the north-east corner.

At 9.34 reached the foot of the mountains. The road from this point onward is very tortuous as it winds its way among the hills and crosses one spur after another. Riding along and holding the barometer in my hand, the change of altitude made the motions of the needle very perceptible. Every six or seven minutes we crossed a ridge, each about one hundred and twenty or one hundred and thirty feet higher than the previous one. Fifty-seven minuets past nine, a deep wady on the left, with precipitous banks; outcroppings of the rock very distinct. Fifty-six minutes past ten country became more rolling, with bold egg-shaped hills all around Ten minutes past eleven deep ravine, with gravelly bed and no water on right. Forty-five minutes past eleven passed first tree on our left. Fifty-four minutes passed another on the right which bore north one hundred degrees east from the point where the road enters upon the second terrace. A fine view of the Jordan valley is now obtained: Kurn Surtabeh, which, while we were in the Ghor, stood out so boldly, had now lost its prominence, for the mountains behind it were in plain view, and, in the distance, mountains Gerizim and Ebal could readily be distinguished. At 1.37, we attained our highest point in to-day's march, three thousand two hundred and forty feet above the sea level. At 2.50, we went into camp No. 9, on the hill side overlooking and to the west of the castle of Es Salt.

The height of the left bank of Jordan, at the ford of Damieh above the surface of water, on the morning of March 29th, 1873, by hand level, was seventeen feet.

The difference of level between the brow of the Jordan bank and the foot of the second terrace, by aneroid, one hundred and twentyseven feet.

The height of camp near Es Salt above level of Mediterranean, by mercurial barometer, two thousand eight hundred and thirtyone feet.

I am, sir,

Very respectfully,

EDGAR Z. STEEVER, JR.,

Commanding American Palestine Exploring Expedition.

IV .-- IN MOAB.

Lieutenant Steever remained in Moab till the end of August; finding the heat more tolerable than was anticipated. A base line five miles long, from ten to fifteen miles from Hesban, was measured, and nearly five hundred square miles of the country were triangulated. Four quite voluminous despatches belong to this section of our history. We have also a long and elaborate document from Prof. Paine, setting forth his reasons for believing that he has fully identified the heights of Nebo and Pisgah. Dr. Thomson, of Beirût, says of the document: "I have given it a hurried perusal, and without expressing any opinion in regard to the accuracy of the details, I have no hesitation in pronouncing it a very creditable production, and one which fully justifies the most sanguine anticipation of important results hereafter."

But we have already exceeded the limits intended, and must reserve all this matter for our Third Statement.

IN MEMORIAM.

Rev. James Harrison Dwight, late General Agent of this Society, died at his residence in Englewood, N. J., on the 2d day of Dec. 1872.

He was born at Malta, in the Mediterranean, Oct. 9th, 1830. His father, the late Rev. H. G. O. Dwight, D. D., removed the following year to Constantinople, where, for many years, he was located as a missionary of the American Board of Foreign Missions. It was here, amidst the scenes and associations of oriential life, that the early years of Mr. Dwight were passed. Coming to this country to complete his education, he graduated at Yale College in 1852, and from the Union Theological Seminary in 1855. He afterward pursued a full medical course of study in the College of Physicians and Surgeons in New York city, with a view to life in the East. Residing at Englewood, he was instrumental in founding the Presbyterian Church at that place, and became its first pastor. In this relation he continued to labor with success and acceptance till 1869. His early associations and the studies of his whole life

prepared him to enter ardently into the plans and purposes of this Society, and early in 1872 he became its General Agent. He devoted himself with zeal and efficiency to its interests, and in his death the Society lost an able and willing officer, whose place cannot easily be filled. Modest and retiring, comparatively few learned fully to appreciate him and his attainments. His scholarship was thorough and varied. As a thinker and writer, he was close and vigorous. As a companion and friend, he was genial, warm-hearted and true. A man of culture and refined tastes, he was fitted to adorn the home and social circles, and bear with honor and dignity his part, in the walks of life, to which he was called.

N. C. W.

THE DICESNOLA COLLECTION FROM CYPRUS.

This remarkable collection of works of extremely ancient art from Cyprus deserves much more than the brief notice which we have space to give it here. It has now been placed on exhibition in the Metropolitan Museum of Art in this city. It contains scores of puman full length figures in terra cotta, some of them of a high quality of artistic excellence; also, hundreds of sepulchral lamps, vases, water pictures, votive offerings, tablets, etc., reaching from eight or ten centuries B. C. to over a century A. D. What is of especial interest is the light thrown upon the history of ancient art and mythology, as Cyprus received a constant stream of influence from Egypt, Assyria, Phœnicia and Greece. Some of our notions of the independence of Greek art are likely to be greatly modified by this unparalleled collection, which shows an art older than Greek, and quite unconstrained and effective, but owing more to Asiatic than Greek influences.

The riddle of the Cypriote writing is now just solving, mainly from the bilinqual Phœnician and Cypriote inscriptions of Idalium, found two years ago by R. Hamilton Lang, English Consul at Larnaca, Cyprus. Mr. George Smith, Dr. Birch and some others have successfully determined perhaps forty of the fifty or sixty characters, and we hope that it will not be impossible now to translate the dozen Cypriote inscriptions in the Di Cesnola collec-

76

tion: The collection also includes several Phœnician inscriptions which, we believe, have not been published or translated. They will be of much interest as showing the extension of Phœnician influences beyond the limits of Syria among the islands of the Mediterranean.

No single specimen in the Di Cesnola collection gives a more striking illustration of the Scriptures than one—perhaps a votive offering—respresenting the duties of the midwife. The position of the woman in labor on the "stool" (Ex. i. 16,) is represented in an excellent terra cotta figure, with the midwife on a lower stool at her feet awaiting the delivery. We hope in some succeeding number to be able to consider subjects of interests in this collection at greater length. It is sufficient here to call the attention of students of biblical as well as of classical archeology to it, and to express the deep sense of the public indebtedness to our Consul at Cyprus for making this collection.

W. H. W.



LIST OF SUBSCRIPTIONS FROM THE FORMATION OF THE SOCIETY, 1871, TO SEPT. 17TH, 1873.

The Secretary will be glad to be informed of any mistake or omission in the following lists, and will correct any error in the next number.

For the first year of its existence, (1871,) the Society was looking for engineers and competent men to explore and map the country on the east of the Jordan. In the summer of 1872 Lieutenant Steever, United States Army, was put in command, and in March, 1873, the Expedition took the field.

Partial lists of contributors have been at different times published in the newspapers. They are collected and re-published here for convenient reference, and may be removed for convenience of binding without injuring the sheets.

For annual subscribers, the years 1871 and 1872 are reckoned as one year. Most of these have renewed their contributions for 1873. It is hoped that all will do so, and that the list of annual subscribers will be very much enlarged before the issue of our next Statement.

NEW YORK.		Jas. Bigler, Newburgh, 1872. \$10 Fred. H. Betts, 1872, 1873 20
Ellen S. Alexander, 1872		W. A. Booth 100
Wm. Allen, 1872	10	Rev. R. R. Booth, D. D 25
Richard H. Allen, 1872	10	A. L. Benton, Fredonia 10
Wm. Adams, D. D	25	Jas. Battell 100
A. Friend	25	Mrs. W. J. Budington,
Rev. W. W. Atterbury	10	Brooklyn 50
Dr. C. R. Agnew	10	A. S. Barnes 100
Alex. McL. Agnew	25	Rev. W. H. Bidwell 25
J. R. Ackerman, Brooklyn.	10	W. H. Beadleston 10
A. G. Allen, Brooklyn	10	R. P. Buck, Brooklyn 10
C. N. Bliss, 1872	25	Hon. L. Birdseye, Brooklyn. 10
Chas. Butler, 1872	10	J. Q. A. Butler, Brooklyn 10
Chas. Butler, sec. don., 1873.	25	Rev. Alfred B. Beach 10
J. T. Benedict, 1872	10	James Buell 100
Wm. Allen Butler, 1872	10	Seabury Brewster 25
J. W. Barrow, 1872	50	Jno. Crosby Brown 100
J. C. Barnes, 1872	10	Rev. C. Brace 10
E. L. Beadle, D. D., Pough-		J. R. Cilley, 1872 10
keepsie, 1872, 1873	20	Geo. A. Chamberlain, 1872 10
E. J. Blake, 1872	10	Jno. P. Crosby, 1872, 1873 20
10. U. DIGEO, 1012	10	vii. 1. 01000j, 1012, 1010 20

Harris Colt, 1872, 1873	\$20	E. Holmes, 1872, 1873	\$20
	250		
H. D. Claffin, 1872		Fisher Howe	20
Wm. G. Creamer, 1872	25	R. D. Hitchcock, 1872	10
Robert Carter, 1872	50	R.D. Hitchcock, donation	25
Howard Crosby, D. D., 1872.	25	Jas. Howland, Fishkill	100
Howard Crosby, sec. don,1873 Rev. Theo. L. Cuyler, D. D.,	25	Hiram Hitchcock, 1872	10
Rev. Theo. L. Cuyler, D. D.,			10
Brooklyn	10	Rev. Benj. I. Haight, 1872 J. S. Howell, 1872	10
Brooklyn	25	Henry T. Holt, 1872	10
F. W. Christern	25 25	A. S. Hatch, 1872	
J. C. Calhoun.		Taba Hall D. D.	500
Rev. T. W. Chambers, D. D.	25	John Hall, D. D	25
Gen. L. P. Di Cesnola	25	Wm. A. Hallock, D. D	25
S. B. Chittenden, Brooklyn	50	M. S. BULLON, D. D	25
Chas. A. Colby	10	J. C. Holden Thos. S. Hastings, D. D	10
Chas. A. Colby S. B. Chittenden, Jr., Brook-		Thos. S. Hastings, D. D.	25
lvm	10	Wm. Howe	10
Josiah Colby, Brooklyn	10 10	Jno. Hansell	15
Josian Corby, Drocklyn		Chas. L. Hurd	
A. G. Coffin, Brooklyn	10	Mas D. H. Hardler, Decele	10
Matthew Clarkson	. 25	Mrs. R. H. Hoadley, Brook-	
Aug. Durfee, 1872	10	lyn	10
Jno. Dwight, 1872 Rev. D. Stuart Dodge,	100	W. T. Hatch, Brooklyn	10
Rev. D. Stuart Dodge.		G. S. Holmes, Brooklyn	10
Beirut 1872	50	Ethel C. Hine, Brooklyn	10
Beirut, 1872 Mrs. Wm. E. Dodge, 1872	50	Ethel C. Hine, Brooklyn Mrs. N. W. T. Hatch, Brook-	
Hon Wm E Dodge 1979	500	lun	10
Hon. Wm. E. Dodge, 1872		lyn Mrs. Fisher Howe	
Wm. E. Dodge, Jr., 1872	250	Mrs. risher nowe	10
Cyrus Dickson, D. D	25	Alex. Holland	10
H. F. Dana Mrs. Edgar B. Day, Catskill.	10	J. C. Havemeyer	10
Mrs. Edgar B. Day, Catskill.	10	H. Ivison	100
W. C. Dunton.	50	Wm. M. Isaacs	10
C. P. Dixon	100	Mrs. Hanna Ireland	10
Mrs. C. W. Darling	50	S. Fisher Jackson, 1872	10
The Dougles Product	10		
Thos. Douglass, Brooklyn	10	Wm. H. Jackson, 1872, 1873	20
Mrs. H. L. Douglass, Brook-		J. Aug. Johnson, 1872	10
lyn	10	J. Aug. Johnson, sec. don. 1873	100
Rev. Geo. B. Draper	10	J. Aug. Johnson, sec. don. 1873 Robt. Jaffray	10
Morgan Dix, D. D	25	Jno. Taylor Johnston, 1872	100
Geo. Ellis, Tarrytown, 1872	10	Jno. Taylor Johnston, sec-	
R. M. Elting Brooklyn	10	ond donation, 1873	500
R. M. Elting, Brooklyn W. Edwards, Jr	10 10	A. J. Johnson	100
Mrs. W Edwards	7.2	Dwight Tohnson Procleive	
Mrs. W. Edwards	10	Dwight Johnson, Brooklyn	10
Mahlon S. Frost, 1872	10	Jas. Johnson	10
Fairbanks & Co., 1872	50	M. K. Jesup	25
H. M. Field, D. D	25	Nathan Kellogg, 1872	10
Jno. Falconer	50	Caleb B. Knevals, 1872	10
Fourth Avenue Pres. Church	165	Jno. S. Kennedy	100
Cyrus W. Field	100	Chas. Kellogg	10
T. D. Ford & Co.	25	Dow Arthur Lowronce	10
J. B. Ford & Co	20	Rev. Arthur Lawrence,	
D. B. Fayerweather, Brook-		Brooklyn Edwin Lamson, 1872	30
lyn	10	Edwin Lamson, 1872	10
A. N. Gunn, M. D., 1872	10	Geo. W. Lame, 1872	10
B. Ives Gilman, 1872, 1873	20	S. M. Lawrence, 1872	10
Theo. Gilman	10	Wm. R. Lawrence, 1872	10
Grace Mission Society Prof. Gunn, M. D	10	L. M. Lawson, 1872	10
Prof Gunn M D	10	Miss R. S. Lowery 1879	20
Irving Grinnell, New Ham-	10	Mica R S Lowery 1979 don	25
TITIE OHILLOH, MEN HEM-	OF	Too M. Tudlow D. D.	20
T Translating To 1000	25	Jus. M. Ludiow, D. D	25
burgL. Hazeltine, Jr., 1872	01	Miss R. S. Lowery, 1873, don. Jas. M. Ludlow, D. D	25
C. H. Hamilton, 1872	10	Aug. F. Libbey, (for 1873,)	10
S. V. A. Hunter, 1872	10	Rev. F. E. Lawrence	25

J. A. Lodwick	\$10	Hon. Saml. Sloane	\$25
Martin H. Levin	50	C. E. Swope, D. D	25
W. A. Marker, 1872	10	(leo. F. Seymour, D. D.	25
Jno. R. Maurice, 1872	100	E. S. Sandford, Brooklyn,	10
Wm. C. Martin	25	E. S. Sandford, Brooklyn, R. S. Storms, D. D., Brook-	
Jno. R. Maurice, 1872 Wm. C. Martin Fredk. Marquand, 1872 Jas. O. Murray, D. D.	250	lyn	10
Jas. O. Murray, D. D	25	W. T. Sabine, D. D	25
J. L. Meade D. H. McAlpine & Co	5	Lemuel Skidmore	10
D. H. McAlpine & Co	100	J. S. Seymour, Auburn H.V. Sheldon, Brooklyn, 1872	25
Hon. E. D. Morgan Niagara Falls S. S. Presby-	200	H.V. Sheldon, Brooklyn, 1872	10
Niagara Falls S. S. Presby-		Danl. B. St. John, New-	
terian Church	15	burgh, 1872	10
Dr. H. G. Newton, Brooklyn	10	Wm. Henry Smith, 1872, 1873	20
A. J. Odell, 1872, 1873	20	Jno. Stephenson, 1872, 1873	20
Isaac Ogden, Albany	20	D. M. Stign, 1872, 1876	20
Hamilton Odell	10	Jos. Seligman, 1872.	500
Jno. S. Pierson, 1872, 1873	2 0	Jas. Stokes. Jr., 1872	200
Mrs. Wm. Post, 1872	₹ <u>10</u>	Geo. H. Swift, Amenia Prof. H. B. Smith, D. D.	50
Chas. E. Pierson, 1872, 1873	20	Prof. H. B. Smith, D. D.	25
Howard Potter	500	Prof. W. G. T. Shedd, D. D.	25
Wm Payton D D	25	Philip Schaff, D. D.	25
Howard Potter Wm. Paxton, D. D. S. I. Prime, D. D.	25 25	Anson Phelps Stokes	200
Henry I. Diargon	100	James Stokes	200
Henry L. Pierson	10	Dora L. Stokes	100
Jno. Paret	10	Jos. P. Thompson, D. D. 1879.	20
Prospect Hill Reformed Church S. S	10	Dora L. Stokes	
		1872	25
Right Rev. Horatio Potter	50	AUS TROEF 1872	10
Geo. L. Prentiss, D. D	25	Ino. T. Terry, 1872, 1873	110
Jno. E. Parsons	50	Miss C Thurston Brooklyn	10
Jno. E. Parsons	25	Jno. T. Terry, 1872, 1873 Miss C. Thurston, Brooklyn Miss E. Thurston, Brooklyn	10
H. C. Potter, D. D	50	Jas, F. Trott, Niagara Falls Dr. Wm. P. Vail, Johnsons-	10
Plymouth Church, Syracuse	10	Dr Wm P Vail Johnsons	10
Right Rev. B. H. Paddock	10	hurgh	10
W. A. Peck, Troy	25	A. Van Sinderen, Brooklyn	10
Thos. Ritter, M. D., 1872	10	Hon. J. M. Van Cott, Brook-	10
F. M. Robinson , 1872	10	lyn	10
H. E. Robinson, 1872 W. M. Raymond, Newburgh,	10	lyn Hon. H. C. Van Vorst	25
W. M. Raymond, Newburgh,		'l' W W hittomara 1970 1979	20
1872	10	B S Walcott 1872	10
Mrs. W. M. Raymond, New-		O E Wood 1879 1873	20
burgh, 1872	10	E C Wilder 1872	10
Thos. B. Raynolds, 1872, 1873	20	B. S. Walcott, 1872	10
F D Borgers D D	25	1873	20
E. P. Rogers, D. D	25 25	F. W. Winston, 1872	10
A D F Randolph & Co	25	Roht & Walker 1979 1979	20
Tena Pilov D D		Robt. S. Walker, 1872, 1873 Saml. Willetts	
Isaac Riley, D. D Collection in Rochester per	25	Coth T. Wolf	100 100
Drof Kondriels	465	Cath. L. Wolf B. Westerman & Co	
A. C. Reed, D. D., Port	400	U U Walker	25
A. C. Reed, D. D., Port	05	H. H. Walker S. L. Woodhouse	10
Byron	25	Tog C Willotte	10
C. B. Richardson, Brooklyn.	10	Jas. C. Willetts	10
Rev. W. W. Rand	10	C. E. West, Brooklyn	10
Miss Julia T. Ripley	`10	A. Woodruff, Brooklyn	10
Scribner, Armstrong & Co	50	NEW JERSEY.	
M. B. Sanford, Albert Smith, D. D., New	10		
Poshelle, D. D., New	10	Professor Charles A. Aiken,	
Rochelle	10	Princeton	10
Lectures, Dr. Crosby's Ch.	84	Kev. C. A. Briggs, Roselle	10
Lectures, Dr. Rogers' Ch	30	Miss M. F. Dodd, Bloomfield	10

Rev. Geo. Z. Gray, Bergen	Wm. E. Blackstone, Oak
Point, (1872 and 1873) \$20 Prof. A. Guyot, Princeton 25	
Prof. A. Guyot, Princeton 25	Park
D. A. Hays, Esq., Newark 10	Prof. E. C. Mitchell, Chicago 10
D. A. Hays, Esq., Newark 10 Geo. D. G. Moore, Newark 10	Rev. W. W. Patton, D. D.
Rev. George S. Mott. Flem-	Chicago, 1872, 1873 20 Philander Smith, Oak Park. Rev. Edward M. Williams,
mington 20	Philander Smith, Oak Park. 10
First Pres. Ch. S. S., Orange 10	Rev. Edward M. Williams,
mington	Evanston 25
Prof. Jas. Strong, Madison,	
1872 and 1873 20	INDIANA.
Rev. J. H. Worcester, South	Prof. E. Ballantine, Bloom-
Orange 10	ington 10
Rev. Geo. B. Cheever, En-	
glewood	CONNECTICUT.
Teaneck S. S., Englewood 10	Boy Ino Rinney Norwich
Chas. Taylor, Englewood 10	Bev. Jno. Binney, Norwich, 1872 and 1873 20
DUNINGST STANTA	1872 and 1873 20 W. J. Cumming, Norwalk 10
PENNSYLVANIA.	R. S. Fellows, New Haven 25
Profs. Barlow and Moore,	Rev. E. L. Hermance, New
Easton 10	Haven 10
Pres. W. C. Cattell, D. D.,	W. H. Moore, Berlin 5
Faston 10	Haven 10 W. H. Moore, Berlin 5 Ex-President T. D. Woolsey,
Rev. Lyman Coleman, East'n 10	New Haven 25
Prof. S. I. Coffin, Easton 10 Geo. W. Childs, Philadelphia 100	21011 220102211111111111111111111111111
Geo. W. Childs, Philadelphia 100	KENTUCKY.
Prof. Green, Easton 10	
Jno. F. Houston, Harrisburg 10	R. J. Menefee, Louisville 10 Rev. Stuart Robinson, D. D.,
Rev. Danl. March, Philadel-	Louisville 20
phia, 1872, 1873 20	Louisville
Archibald M. Morrison, Phil-	LOUISIANA.
adelphia 50	W. Van Norden, N. Orleans 10
Rev. Howard Osgood, Chester 10 Profs. Porter & Younglove,	w. van Norden, N. Orieans 10
Foston 10	MICHIGAN.
Rev. H. W. Roth, Greenville 10	Geo. S. Frost, Detroit 10
Geo. H. Stuart, Esq., Phila. 20	Prof. C. L. Ford, M. D., Ann
Wm. Sellers, Esq., Phila 100	Arbor 10
Geo. H. Stuart, Esq., Phila. 20 Wm. Sellers, Esq., Phila 100 F. W. Van Wagenen, Phila. 10	
Jas. W. Weir, Harrisburg 50	CALIFORNIA.
	Pres D. C. Gilman, Oakland 10
OHIO.	J. W. Knox, Oakland 11
Third Presbyterian Church	
S. S., Cincinnati 10	MASSACHUSETTS.
8. P. Elv. Marquette 10	Rev. Phillips Brooks, D. D.,
G. H. Ely, Cleveland 10	Boston 100
G. H. Ely, Cleveland 10 Henry M. Flagler, Cleveland 10 Rev. H. C. Haydn, Cleveland 10	Francis M. Boutwell, Boston 10
Rev. H. C. Haydn, Cleveland 10	Miss C. M. Borden, Fall
Peter Hitchcock, Cleveland. 10	River 15
Jas. A. Hoyt, Cleveland 10	Rev. Philip Berry, East
Rev. Addison Kingsbury,	River
Zanesville 10	D. M. F. Dullee, two uo-
Henry W. Raymond, Clev 10 Reuben F. Smith, Cleveland 10	nations, Fall River 500
Reuben F. Smith, Cleveland 10	First Congregational Church
H. B. Tuttle, Cleveland 10	S. S., Fall River 10
ILLINOIS.	First Parish S. S., Amherst. 10
• • •	Frank W. Reynolds, Boston 10
E. W. Blatchford, Esq.,	Pres. W. S. Stearnes, D. D.,
Evanston 25	Amherst 10

Prof. E. S. Snell, Amherst \$10 Prof. L. Clarke Seelye, Amherst	MAINE. Prof. A. S. Packard, Brunswick
RHODE ISLAND.	WASHINGTON, D. C.
Rev. W. S. Child, Newport 10 NEW HAMSHIRE. Rev. S. P. Leeds, Hanover 10	Horace J. Frost, Washington James C. Strout, Washington 1872 and 1873 20
•	

Additional Subscriptions to date of Nov. 1, 1873.

First Pres. Ch., Brooklyn \$36 51	Piersons & Co	79 30
First Pres. Ch., Yonkers. 29 65		10 00
First Pres. Ch., Newburgh 20 25	G. Emlen Hare, Phila	10 00
Second Reform'd Church,	Phillip's Pres. Ch. S. S.,	
Tarrytown 21 43	per Rev. S. D. A	25 00
First Ref'd Ch., Po'k'psie 37 28	Rev. W. Neilson McVickar	10 00
Fourth Ave. Pres., Ch'rch 129 71	Rev. Edward P. Goodwin,	
Dr. Storr's Ch., Brooklyn 13 20	Chicago	10 00
Broadway Tab. Church 75 98		10 00
First Pres. Ch., Newark,	Thos. B. Raynolds	50 00
N. J 29 67	Gen. Alex. S. Webb	10 00
Tab. Cong. Ch., Jersey	H. Hitchcock, Cleveland.	10 00
City, N. J 39 39	Prof. Ed.A. Park. Andover	10 00
Rev. E. L. Hermance, '73 10 00	Robert Bonner, N. Y	500 00
Wm. Allen Butler, '73 10 00	Rev. D. Stuart Dodge, N. Y.	100 00

MEMBERS OF THE SOCIETY:

Prof. Roswell D. Hitchcock, D. D., LL. D., President.

HON. WILLIAM E. DODGE, WILLIAM A. BOOTH, ESQ., John Taylob Johnston, Esq., Howard Potter, Esq.,

Vice-Presidents.

Rev. Howard Crosby, D. D., LL. D., Secretary. JAMES STOKES, Jr., Treasurer.

Rev. Leonard Bacon, D. D., New Haven. Rev. E. R. Beadle, D. D., Philadelphia. Rev. R. R. Booth, D. D., New York. Rev. Phillips Brooks, D. D., Boston. Rev. W I. Budington, D. D., Brooklyn. Frederick E. Church, Esq. New Vork. Rev. Lyman Coleman, D. D., Easton, Penal. Prof. James D. Dana, LL. D., New Haven. Rev. George E. Day, D. D., New Haven. Rev. F. S. De Haas, D. D., New York. Hon. Smith Ely, New York. William Faxon, Esq., Hartford. Cyrus W. Field, Esq., New York. Rev. W. L. Gage, Hartford. Pres. D. C. Gilman, Oakland, Cal. Rev. E. P. Goodwin, D. D., Chicago. Prof. H. B. Hackett, D. D., Rochester. Prof. Joseph Henry, LL. D., Washington. Hon. Joseph Holt, Washington, D. C. S. S. L'Hommedieu, Esq., Cincinnati. Joseph Howland, Esq., Fishkill. D. Willis James, Esq., New York. Arnold B. Johnson, Esq., Hackensack, N. J. J. Augustus Johnson, Esq., New York. Prof. A. C. Kendrick, D. D., Rochester.

Rev. Daniel March, D. D., Philadelphia. Frederick Marquand, Esq., New York. Rev. Richard Newton, D. D., Philadelphia. Prof. E. A. Park, D. D., Andover, Mass. Rev. W. W. Patton, D. D., Chicago. Pres. Noah Porter, D. D., LL, D., New Haven W. C. Prime, Esq., New York. Rev. C. S. Robinson, D. D., New York. Joseph Seligman, Esq., W. R. Singleton, Esq., Washington. Prof. H. B. Smith, D. D., New York. Rev. John Cotton Smith, D. D., New York. Prof. James Strong, D. D., Madison, N. J. Prof. W. H. Thomson, M. D., New York. Prof. W. S. Tyler, D. D., LL. D., Amherst, Mass John T. Terry, Esq., New York. Judge Hooper Van Vorst, New York. A. O. Van Lennep, Esq., New York. W. R. Vermilye, Esq., New York. Rev. J. H. Vincent, D. D., New York. Rev. Wm. Hayes Ward, D. D., New York. Rev. E. A. Washburn, D. D., New York. James W. Weir, Esq., Harrisburg, Penn. Rev. Samuel Wolcott, D. D., Cleveland, O. Rev. Pres. T. D. Woolsey. D. D., New Haven.

Rev. W. M. Thomson, D. D., Beirut.

Rev. C. V. A. Van Dyck, D. D., "

Rev. D. Stuart Dodge, "

Rev. George E. Post, M. D.,

Rev. Henry H. Jessup, D. D.,

J. Baldwin Hay, U. S. Consul Gen'l "

B. Beardsley, U. S. Consul, Alexandria, Egypt.

Adminous Committee

alestina Estructure Society, 1. 11

PALESTINE

EXPLORATION SOCIETY,



SPRINGS OF MOSES (NEAR THE FOOT OF MOUNT PISGAH).

And Moses went up to the top of Pisgah and the Lord showed him all the land.—Drut. xxxiv., 1.

THIRD STATEMENT.

JDENTIFICATION OF MOUNT PISGAH.

JANUARY, 1875.

NEW YORK:
PUBLISHED BY THE COMMITTEE,
78 EAST NINTH STREET.

PALESTINE

EXPLORATION SOCIETY, M. 5

THIRD STATEMENT.

JANUARY, 1875.

JDENTIFICATION OF MOUNT PISGAH.

O NEW YORK:

PUBLISHED BY THE COMMITTEE,

78 EAST NINTH STREET.

1875, func 14.
Eigt of
Sam'l et. Green, e.l. S.
of 13 oston.
(46.21. 185-1.)

BIBLICAL ARCHÆOLOGY.

INTRODUCTORY NOTE.

WE devote this Third Statement of the American Palestine Exploration Society to archeological and botanical reports by Professor John A. Paine of the Society's corps of explorers. to Jerusalem, perhaps no spot in Palestine is more interesting for its history and associations than Mount Pisgah. markable fact, that never till our Society's expedition entered on its work had the locality of Pisgah been explored by any scholar. Indeed, while the general position of Mount Nebo was indefinitely and inaccurately known, Pisgah itself had not been identified. Professor Paine's essay on The Identification of Pisgah will be found, we believe, an excellent example of that thorough and conscientious investigation, such as alone can prove of lasting service to the study of biblical topography. It is a matter of no small interest to find the geographical details of the view of Moses from Pisgah, so exactly borne out by critical modern research, but, what is even more significant, it will be seen how true to nature is the story of the sacrifices and prophecies of Balaam. Our explorer has followed the son of Beor as he went with Balak from station to station, hoping to curse Israel. The map which will be found with the later copies of this statement, will be a great addition to the information hitherto accessible. It is taken from the field map prepared by Lieut. Steever.

We do not expect that the botanical report will interest so large a circle of readers, but it greatly increases our knowledge of the flora of this portion of the Holy Land. The number of new plants is unexpectedly large, and some of them are of a very marked and conspicuous character; but the effort has been to erect into new species none which could be classed as mere varieties.

The severe financial pressure has considerably crippled our work. Nevertheless it has not been entirely suspended, and we expect soon to publish an account of further explorations in the region of Gilead, which have been very rich in archæological results.

* * Copies of this Third Statement will be sent to the former contributors to the funds of the Society, and it is hoped that ALL, will continue as annual subscribers till the work is completed, two or three years hence.

Contributions may be sent direct to REV. O. S. St. John, Financial Secretary. 78 E. 9th Street, N. Y. (VAN LENNEP'S),

from whom further information may be obtained; also from any member of

THE EXECUTIVE COMMITTEE:

Prof. ROSWELL D. HITCHCOCK, D.D., LL.D., No. 9 University Place, New York. W. A. BOOTH, Esq., No. 87 Wall Street, New York. Hon. WILLIAM E. DODGE, No. 11 Cliff Street, New York. Chancellor Howard Crossy, D.D., LL.D., 306 Second Avenue, New York. Rev. EDWARD A. WASHBURN, D.D., 103 East 21st Street, New York. Rev. W. IVES BUDINGTON, D.D., 422 Clermont Avenue, Brooklyn. Rev. WM. HAYES WARD, D.D., "Independent" Office, 851 B'way, New York. JOSEPH SELIGMAN, Esq., 21 Broad Street. New York. HOWARD POTTER, Esq., 59 Wall Street, New York. JOHN TAYLOR JOHNSTON, Esq., 119 Liberty Street, New York. Prof. W. H. THOMSON, M.D., 111 West 48d Street, New York.

Advisory Committee:

Rev. W. M. THOMSON, D.D., Beirut, Chairman.

Rev. DANIEL BLISS, D.D., President of Syrian Prot. College, Beirut.

Rev. HENRY H. JESSUP, D.D., Beirut, Secretary. Rev. James S. Dennis, Beirut. Prof. GEORGE E. POST, M.D., Beirut, Treasurer. R. BEARDSLEY, U. S. Consul Gen., Cairo, Egypt. Prof. C. V. A. VAN DYCK, D.D., Beirut.

Rev. SAMUEL JESSUP, Tripoli,

IDENTIFICATION

OF

MOUNT PISGAH.

Among biblical problems on the east of the Jordan remaining yet unsolved, none have enlisted deeper interest or greater effort than the determination of Mount Nebo and the identification of long lost Pisgah.

In the year 1838, Rev. Dr. Eli Smith, in the first edition of Biblical Researches, published lists of Arabic names of places in Palestine and the adjacent regions. Names from the Province of Belqâ he obtained from inhabitants of Dibbîn, natives of es-Sălt, who had been driven away by the destruction of the place. In the list of names south of es-Sălt, "Neba, Nebo," occurs with the asterisk indicating "in ruins or deserted." In the last edition of this work, Dr. Robinson says in a foot-note, "In our list of the Belka is found the name Neba, which may possibly represent the ancient Nebo. It occurs next to Mádeba, apparently some distance north of Jebel 'Attârûs." Both these notices carry the appearance of doubt as to whether this Nebo might be the ancient city, or the mountain. This, however, is removed in his systematic Physical Gegoraphy of the Holy Land, where he says "At the present day there is enumerated among the sites of ruins in the Belka, a place called Nebû, in near connection with Eleale, Heshbon, and Ma'în. This is, without much doubt, the site of the ancient Nebo; and we may hope that the researches of future travellers will bring it to light, and thus determine also the true position of Mount Nebo."

In November, 1863, a French savant, M. F. de Saulcy, left Ḥasbân for Ma'în. After an hour's ride he asked his guide the name of the mountain they had reached, and was struck with the reply "Djebel-Nebâ." His words are:

"After a little less than an hour's march, we passed in sight of ruins situated on our right, on a hill of little size, and named El-Arich.

"It was just an hour after mounting our horses, that, on asking Abou'l-Aid the name of the mountain before which we were come, I was struck with the reply made me:—Djebel-Nebâ,—such was the name which this brave youth, together with all the other Adouân, eagerly repeated to me. Djebel-Nebâ! but this is at once the best and

the least anticipated of discoveries! For ages the world has tried to find mount Nebo again, that mount celebrated among all men, from the height of which Moses, before dying, was enabled to survey the promised land, that sacred mount whose summit was witness to the death of the great lawgiver. Reluctantly, and finding no mount Nebo, certain explorers had attempted to identify the holy mountain with Djebel-Atarous; and, just like those who had gone before me, I had accepted and had contributed to extend that error, and lo! how a Bédouin, without suspecting the unbounded pleasure he is giving me. throws upon my ear this name so much sought after: - Diebel-Nebâ. Once more am I convinced that not a single name has changed in this country, and that it is indispensable for a tourist to be able to converse with his guides, if he wishes to give himself the opportunity of effecting important geographical discoveries, like the one I have just made all unexpectedly. Thus, let me repeat it, when arrived, after an hour's march, at the end of the plain of Hesbân, on the road to the Zerka-Mayn, one enters a hilly country, just as we did, and finds himself making his way close to the summit of a mountain, which is the Diebel-Neba." 1

mées El-Arich.

Adouân me répètent à l'envi. Djebel- vertes terre promise, ce mont sacré dont le de le faire, on se trouve cheminer près grand législateur. De guerre lasse, et Djebel-Nebâ. ne trouvant pas de mont Nebo, on Tome I, p. 289. avait tenté d'identifier la sainte mon-

¹ Après un peu moins d'une heure de tagne avec le Djebel-Atarous; moi, marche, nous avons passé en vue de tout comme mes devanciers, j'avais ruines placées à notre droite, sur un accepté et contribué à propager cette mamelon de peu d'importance, et nom- erreur, et voilà qu'un Bédouin, sans se douter du plaisir immense qu'il me Il y a justement une heure que nous fait, me jette à l'oreille ce nom tant sommes à cheval lorsque, demandant à cherché:-Djebel-Nebâ.--Une fois de Abou'l-Aïd le nom de la montagne en plus je reste convaincu que pas un nom face de laquelle nous sommes arrivés, je ne change en ce pays, et qu'il est insuis saisi de la réponse qui m'est dispensable pour le voyageur de poufaite:-Djebel-Nebâ,-tel est le nom voir causer avec ses guides, s'il veut se que ce brave garçon et tous les autres donner la chance d'opérer des décougéographiques importantes, Nebâ! mais c'est la plus belle comme comme celle que je viens de faire à la plus inesperée des découvertes! l'improviste. Aussi, redisons-le, lors-Depuis des siècles on cherche à re- qu'arrivé après une heure de marche trouver le mont Nebo, ce mont illustre au bout de la plaine d'Hesbân, sur la entre tous, du haut duquel Moïse, route du Zerka-Mayn, on entre dans le avant de mourir, a pu contempler la pays montueux, comme nous venons sommet a été témoin de la mort du du sommet d'une montagne qui est le Voyage en Terre sainte,

M. de Saulcy then expresses his doubts that the same place could have been designated under three different names, "Hor-he-Abarim, Hor-Nebo and Ras-he-Fisgah;" and attempts to explain the latter as meaning "in-fronte-Fisgahi, vis-à-vis du Fisgah," and as referring to "Ras-el-Fechkhah" on the opposite shore of the Dead Sea. In his opinion, while Mount Nebo stands east of the Jordan, there is certainly no summit here which recalls the name of Pisgah: Nebo. therefore, was one of the heights of Abarim which confronted both Jericho and the western side of the Dead Sea. To accommodate other events which occurred on Pisgah, he is obliged to make it identical with Peor. But a test which is fatal to his hypothesis is the fact that Balak conducted Balaam from the top of Pisgah to the top of Peor. Besidse el-Feshkhah is a good Arabic word, signifying 'a pace,' and may have no relation whatever to Pisgah. Mr. Grove possibly misapprehends M. de Saulcy when he says in the article "Pisgah," of Smith's Bible Dictionary, "Certainly that of M. de Saulcy and that of his translator, that the Ras-el-Feshkhah is identical with Pisgah, cannot be entertained. Against this the words, 'thou shalt not go over this Jordan,' are decisive." 2 M. de Saulcy nowhere claims that Moses went over Jordan and died on Pisgah at el-Feshkhah. always referring the scene of his death to Mount Nebo.

M. de Saulcy further says, "I am always in doubt, which to-day is greater than ever, whether I have established the respective positions of the Djebel-Nebâ, of the Ras-el-Feshkhah and of Riha. One thing is certain, that though the name of mount Nebo be found again on the eastern shore of the Dead sea, there is no summit which recalls the name of Fisgah. I am made positively sure of this by questions a hundred times renewed, and always without answer. However that may be, I have had the good fortune to recover the famous mount Nebo, so ineffectually searched after for many years, and I am proud of it." 3

¹ Voyage, etc. p. 292.

² Deuteronomy iii: 27.

sommet qui rapelle le nom de Fisgah. Je m'en suis assuré par des questions

³ Je suis toujours dans le même cent fois renouvellées, et toujours resdoute, qui s'est encore accru pour moi tées sans réponse. aujourd'hui que j'ai constaté les posiest certain, c'est que sur la rive orien- et je m'en glorifie. Voyage en Terre tale de la mer Morte, si on retrouve le sainte, Tome I, pp. 292, 293. nom du mont Nebo, il n'y a pas un/

Quoi qu'il en soit, j'ai eu le bonheur tions respectives du Djebel-Nebâ, du de retrouver le fameux mont Nebo, si Ras-el-Fechkhah et de Riha. Ce qui vainement cherché depuis longtemps,

Digitized by Google

At the conclusion of his discussion he defines more precisely his position when asking the name of the mountain he was passing. "At about a thousand metres beyond the point where, for the first time, my attention was called to Djebel-Nebâ, and far away to the east, Djebel-Djeloul, we find ourselves between two places fallen in ruins, of which the one on our right is known by the name of Kafr-Aboubeid . . .

"A little later we are passing in view of the site of a ruin which the Arabs call M'khaïet, and which is found on a southern spur of Djebel-Nebâ."

These indications make it extremely doubtful that M. de Saulcy saw Jebel Nebâ'. After a little less than an hour's march he passed by a tell and ruins named "El-Arich," on the right. At just an hour after starting he came to his "Djebel-Neba." This difference of time could not have been greater than ten or fifteen minutes. At just this amount of time or distance south of Tell el-'Arish stands the height of Nebî 'Abdullah, hereafter described: the true Nebâ' lay an hour or more farther away. Again, about 3,280 feet farther on, he came "to a ruin on the right, called Kafr Aboubaïd," that is to say, he came to his "Djebel-Nebâ," two-thirds of a mile before he came to Kufair 'Abî Bedd. And still later he passed in sight of a ruin called el-Mukhaiyat, situated on a southern spur of Jebel Neba', implying that the latter was already behind. From these words we can only infer that he considered the longitadinal range immediately on his right, running from the point of his first inquiry onward to near Kufair 'Abî Bedd, on one of the southern spurs of which Mukhaiyat appeared to be Jebel Nebá', really one base for two transverse ranges, that of el-Mushaqqar and that of which Neba' is a part, itself no portion of Jebel Neba' at all.

This inference is confirmed by other facts:

First, That the true Nebâ' is not visible from this part of the road, or at any point therein, from the extremity of the promontory of Ḥasbân for three miles southward to a point beyond Kŭfaïr 'Abî Bedd.

A un millier de mètres environ, au delà du point où, pour la première fois, m'ont été signalés le Djebel-Nebâ, et tout au loin, à l'orient, le Djebel-Djeloul, nous nous trouvons entre deux localités ruinées, dont l'une, celle qui est sur notre droite, se nomme Kafr-Abou-beïd. . . .

Nous passons un peu plus tard en vue du site d'une ruine que les Arabes appellent M'khaïet, et qui se trouve sur un contre-fort méridional du Djebel-Nebâ. Voyage en Terre saints, Tome I, p. 296.



Second, That the hill one comes to between two and three miles from Hasbân on the route to Zărqâ Ma'în, 3,280 feet to the north of Kŭfaïr 'Abî Bedd, sometimes receives the name of Nebî. On its summit stands the tomb of one 'Abdŭllåh, who is now revered by all true Mŭslĭms as a prophet. Even others regard his tomb as that of a saint, and believe it to possess healing virtues. His grave has been reconstructed recently by one who had resorted to the dilapidated tomb for the benefit of its prophetic power, and in gratitude for his cure. It is not impossible that this name Nebî was given in reply to M. de Saulcy's question, who heard it as Nebâ' and thought the height a Jebel; and unless, therefore, he left the road and went up to the water-shed from one-third to a mile off on the right, it is certain that he took this rise Nebî to be Nebâ', and that he did not see the point of Jebel Nebâ' more than two miles distant.

M. de Saulcy's sketch leads to the same result. These two days' journey are there traced distinctly. He went on the first day as far as Neb' el-Munyeh, not far from 'Ayûn el-Qutaitîr. At that point he was deterred from proceeding to Zărqâ Ma'în and Mŭkâwir by the alarming stories of the Arabs. The next day he was led back to 'Ain Suwaïmeh, in the Ghaur, over a route not only untrodden, but one of the roughest and most impracticable in the mountains. How his animals and luggage ever got safely over it is a marvel. After crossing Wâdî 'Abî el-Hasen he made his way over the tossing country to 'Ain edh-Dhîb. Then he climbed the desperate ascents of Jebel el-Măslûbîyeh, and worked over the ups and downs of the extremities of this broad moun-In descending into Wâdî el-Jŭdaïd he was now in sight of the low top of Jebel Nebâ', but at this point he seems to have been so filled with disappointment in not finding Machærus in Mukhaiyat, as not to notice the true Nebâ' at all; at least, he does not speak of seeing it from this descent, as he ought to have done had he really recognized the vital point.

From Wâdî el-Jūdaïd he went on, crossing the ridge on the north and going down to the springs 'Ayûn Mûsâ, where he rested before setting out for 'Ain Suwaïmeh, his destination. This transverse range, which contains all there is of Nebâ', he narrows to almost nothing, possibly to make room for his great Jebel Nebâ' on the north, possibly from being led up such a tributary as Wâdî Haïsâ, to a point below Nebâ', where the crest is, indeed, extremely narrow, and may be turned in a few moments.

His narrative abbreviates matters so much that one would suppose

he must have taken 'Ayûn el-Jŭdaïd for 'Ayûn Mûsâ, were it not for such counterfacts as these:

First, His sketch carries him across Wâdî el-Judaïd to a parallel wâdî on the north, in which are fountains "Aioun Mouça."

Second, His description of the locality of 'Ayûn Mûsâ, fountains of Moses, "a large ravine filled with a veritable forest of gigantic reeds,' is as far as possible from being true of 'Ayûn el-Jǔdaïd, where scarcely a blade of grass ventures to grow; it is truer of the gorge of 'Ayûn Mûsâ.

Third, 'Ayûn Mûsâ is the very last name in all the region in regard to which an error could be made. Certainly his shakhs "Abd-el-Aziz and Qablan," together with his guide, could not have been mistaken in this matter; nor may it be supposed that they agreed together to deceive M. de Sauley by telling him 'Ayûn el-Júdaïd was 'Ayûn Mûsâ.

Fourth, Before reaching 'Ain Suwaïmeh he crossed a "canton," and, according to his sketch, a wâdî called "el-Keniseh." This Wâdî Kŭnaïseh is the lower part of Wâdî 'Ayûn Mûsâ, which he would encounter before reaching 'Ain Suwaïmeh, and which he would not encounter in going directly from 'Ayûn el-Jǔdaïd to 'Ain Suwaïmeh. To suppose that M. de Saulcy made so great a blunder would be considered by him certainly no compliment.

At last, his sketch lays out Jebel Nebâ' in grand proportions all to the north of 'Ayûn Mûsâ, and the wâdî of Moses' springs, on the position of the wide ridge of el-Mǔshǎqqǎr. This is consistent with his first observation, being the transverse range of which Nebî 'Abdǔllǎh is a portion of the base. "Kh. Siara" must have been founded on a distant view, as it does not come into the narrative.

M. de Saulcy nowhere says that he turned aside even for a moment to go to the summit of his "Djebel-Nebâ," which is quite unaccountable, and, therefore, he does not give any description of it, or of what there was to be seen therefrom. He may have intelligently beheld more than he writes about, and have done better than his map represents; but, unless he turned aside from his routes and selected the right one out of many summits, it must remain extremely uncertain that he discerned the only Nebâ'. Still, notwithstanding his haste and omission to make thorough work of so important a matter, for having been the first to go actually round the true mountain, for having caught the old accent of its name, like a note from afar at night, so slightly modi-

'Un large ravin rempli par une véri- Voyage en Terre sainte, Tome I, p. table forêt des roseaux gigantesques. 311.

fied by ages and having brought its echoes back to us, for having told us of what lies about the mount with so much ingenuousness and enthusiasm, he may be considered fairly entitled to the discovery of Mount Nebo.

The man who first stood on Nebo, was the Duc de Luynes. encamped at "Ain-Mûsa," with his party, on the 13th of April, 1864, and again on the 20th of the same month, after his return from an excursion to Jebel Shîhân, etc., on his way to the Jordan. The reduction of the maps of the lower course of the Jordan, of the Dead Sea, etc.,1 lays down "Djebel Mûsa," rightly to the south of "Aïn Mûsa," and not to the north of the same, as the chart of M. de Saulcy does. is, therefore, to be inferred that the Duke passed over Jebel Nebâ', either without knowing its real name, or preferring to transfer the name of the fountains to the mountain itself. It is quite likely that he suppressed the real name, Jebel Nebâ', simply because M. de Saulcy had found it before him, and endeavored to substitute a term of his own, Jebel Mûsâ, as the Arabic name of the mountain. believed the place to be old Nebo is evident enough from the appellative he bestowed, for the mountain of Moses could have been none other in his conviction than Nebo itself. When the letter-press of his posthumous work shall be published this will, no doubt, fully appear.

Till then we have other evidence, as follows:

Plate 34 of the Journey of Duc de Luynes is a very pretty view of "Aïn-Mousa, at the foot of mount Nebo," "Jebel Mûsâ," therefore, was perfectly understood to be "mount Nebo" by the Duke himself. Again, the geological chart of M. Lartet names a well-drawn peak just south of "Ain Musa," as "Djebel Musa (mt. Nebo)." So it is clear that the party of the Duke were possessed of the same impression. The thesis of M. Lartet has a sketch taken "from the summit of the Djebel Musa (mount Nebo)" showing the geological features of the northern end of the Dead Sea, the valley of the Jordan, and the hills of Judah, 'in which the stand-point is also inscribed. "J Musa (mt Nebo)."

¹ Reduction des Cartes du Cours inferieur du Jourdain, de la mer Morte, etc.

⁹ Aïn Mousa au pied du mont Nebo. Voyage du Duc de Luynes.

³ Carte Géologique des bords de la Palestine. Thèses, p. 242, fig. 27. mer Morte. Par Louis Lartet. Géologue de l'Expédition.

⁴ Vue de la mer Morte, de la vallée du Jourdain et de la chaîne de Juda, prise du sommet du Jebel Musa (mont. Nebo). Essai sur la Géologie de la Relatina. Thiese n. 242, for 27

Finally, the text of this essay is entirely explicit and exact. "Between these high plateaus of the district of Ammon and of the Dead sea mountains occur of a low altitude, such as "Jebel Musa (mount Nebo), from whence Moses was able before dying to enjoy a view of the promised land. One surveys, in fact, from that height, the Dead sea, the plain of the Jordan, and the mountain range of These mountains bear the name of the mounts Abarim. On the brow of mount Nebo, which is not more than 2,342 feet in altitude, or 3,632 feet above the Dead sea, there is a little chapel overthrown by earthquakes, whose foundations rest on layers of yellowish marl. In descending from mount Nebo towards waddy Hesban and the Ghôr, one crosses a ravine, waddy Musa, whose name still calls to mind the memory of Moses. It is a continuation of the valley below a slender cascade Ain Musa, which falls to the bed of the waddy and contributes to make this site one of the most picturesque and agreeable spots in the country. For this reason this place is chosen by the Arabs as the seat of encampment in their customary excursions." 1 In illustration a geological section of "the ravine of Ain Musa at the foot of the mount Nebo (district of Ammon)" is appended.

From all this it is clear that the members of Duc de Luynes' party were the first to ascend Mount Nebo with a consciousness that they were standing on the summit supposed to be made sacred by the death of the great lawgiver.

In inexplicable error this map places "Hesban" not only to the east but somewhat to the south of "Djebel Musa," whereas Hasban is nearly four miles north of the base of the range of Jebel Nebâ'.

¹ Entre ces hauts plateaux de l'Amtent le nom de monts Abarims.

que l'altitude de 714 mètres (1107 leurs excursions habituelles. Essai, p. mètres au dessus de la mer Morte), est 148. une petite chapelle ruinée par les tremblements de terre et dont les fondations mont Nebo (Ammonitide). sont assises sur des marnes jaunâtres.

En descendant du mont Nebo vers le monitide et la mer Morte se trouvent des waddy Hesban et Ghôr, on traverse un montagnes d'une moindre altitude, ravin, le waddy Musa, dont le nom telles que le jebel Musa (mont Nebo), évoque encore le souvenir de Moïse. Il d'où Moïse put jouir avant de mourir en est de même de celui d'une maigre de la vue de la terre promise. On dé- cascade Aïn Musa, qui tombe au couvre en effet, de cette hauteur, la fond du waddy et contribue à faire de ce mer Morte, la plaine du Jourdain et la site l'un des plus pittoresques et des chaîne de Juda. Ces montagnes por-plus agréables de la contrée. C'est ce qui fait choisir ce point par les Arabes Au haut du mont Nebo, qui n'a plus comme siége de leur campement dans

² Le ravin d'Aïn Musa, au pied du 149, fig. 8.

Some days later, in the spring of 1864, Dr. H. B. Tristram entered the country for the first time, and though subsequent to both M. de Saulcy and the Duc de Luynes, and though he came no nearer Neba? than the neighborhood of Hasbân, yet he ventures to claim everything, the discovery, identification, description of Nebo, all to him-Unfortunately, he was even less careful in his investigations than M. de Saulcy. From 'Irâq el-'Amîr with his party he swept past es-Saïr giving it only a passing glance, descended into Wâdî en-Na'ar, and stopped to pitch his tents for rest above the lower fountain of Hasbân, 'Ain-el-Fudaili and to examine the ruins of Shaunet Hasbân, both castle and village.1 Thence he "rode at a rapid pace for several miles to the south-east, steadily ascending on to the bleak plateau of the Mountains of Moab, the range of Nebo, in the 'Abarim' of the Pentateuch." He, too, was under the charge of an 'Adwan who was not at home, and who knew little of the names of the localities he pointed out. He says he proceeded "under the guidance of a trusty guard, to whom Goblan commended us." Shaikh Qăbelân himself probably would have conducted him to very different places, and have supplied him with very different names. "Along the ridge we rode, or rather along a succession of bare turf-clad eminences, so linked together that the depressions between them were mere hollows rather than valleys; and to the most elevated of these, about three miles south-west of Heshban, and about a mile and a half due west of Maîn (Baal Meon), our escort gave the name of 'Nebbah.' I cannot forbear having some misgivings as to the appellation, for M. de Saulcy and other travellers have, as we found, so constantly inquired after Nebo, that it is quite possible the Adwan may have felt it their duty to provide a locality, while it would require an ingenuity, not inferior to that of the enthusiastic French savant to pitch upon the exact Pisgah with certainty. Still we were undoubtedly on the range of Nebo, among the highlands of Abarim, and in selecting this highest point, the crest just west of Maîn, we might reasonably flatter ourselves that we stood on Pisgah's top.

January 2d, 1869, Pal. Expl. Fund, means of referring to this speech; with-Quarterly statement No. 1. p. (Letters) out it I can only believe that these 86, says that Dr. Tristram refers to the springs of Râs el-'Ain of Hasbân and springs of 'Ain Mûsâ in his speech of 'Ain-Fudailî were the 'Ayûn Mûsâ Dr. May 11th, 1867, at Cambridge. If the Tristram saw.

Doctor really visited 'Ayûn Mûsâ, that '2 The Land of Israel, 2nd ed. p. he did not mention the fact in this de-

¹ Captain Warren in his letter of scription is inexplicable.

"That Jebel Attarus, which with its rounded summit we could distinctly see, can possibly represent the Pisgah of Moses, I cannot for a moment conceive." 1

It is not a pleasant duty to report that the summit of Nebo is as far as possible from "a succession of bare turf-clad eminences;" that Dr. Tristram's "crest just west of Main" (Mâsuḥ?) is not the highest point (there are many higher toward the south, the highest being beyond Zărqâ Ma'în); that Jebel 'Aṭṭârûz may be seen from the very top of Ḥasbân and from Nebî 'Abdullāh as a low, flat summit, but then, not from a single one of the intervening heights till one comes to Ma'în itself.

"The altitude of this brow . . . cannot be less than 4,500 feet, so completely does it overlook the heights of Hebron and of central Judæa." 2

The altitude of the highest of these places is not greater than 2,723 feet: they all look up to the hills of central Judea, 3,000 feet, and to the mountains of Ephraim, 3,500 feet (Tell 'Âzûr) in altitude.

"To the eastward, as we turned round, the ridge seemed gently to slope for two or three miles, when a few small, ruin-clad 'tells,' or hillocks, (Heshban, Maîn, and others,) broke the monotony of the outline; and, then, sweeping forth, rolled in one vast unbroken expanse the goodly Belka—one boundless plain, stretching far into Arabia, till lost in the horizon—one waving ocean of corn and grass. Well may the Arabs boast, 'Thou canst not find a country like the Belka.'"

This view of the wide plain, the definite statement "about three miles south-west of Heshban, and about a mile due west of Maîn," subsequently reduced from three to two miles, together with the character before given of "a succession of bare turf-clad eminences," fixes the "Nebbah" of Dr. Tristram on the very locality M. de Saulcy had seen before him. From no other point can this plain of the Belqâ be overlooked in this manner. His "Maîn" which he throws in with "Heshban" to the eastward, is a mistake for Mâsûh; the real Ma'în lies quite out of sight from any point except Ḥasbân itself, lying as it does nine miles to the south-west and hidden by the intervening ridges.

"As the eye turned southwards towards the line of the ridge on which we were clustered, the peak of Jebel Shihân just stood out be-

² Ibid. p. 541.

¹ The Land of Israel, 2nd ed. pp. 539, ³ Burckhardt, Travels in Syria, p. 540.

hind Jebel Attarus, which opened to reveal to us the situation of Kerak, though not its walls. Beyond and behind these, sharply rose Mounts Hor and Seir, and the rosy granite peaks of Arabia faded away into the distance towards Akabah." ¹

These statements, I regret to say, are destitute of foundation, with the exception of the very tops of Jebel Shîḥân and of 'Attârûz, visible from the summit of Nebî 'Abdŭllăh. They are utter impossibilities. None of them are visible from the true Nebâ'.

"Still turning westwards, in front of us, two or three lines of terraces reduced the height of the plateau as it descended to the Dead Sea, the western outline of which we could trace, in its full extent, from Usdum to Feshkhah. It lay like a long strip of molten metal, with the sun mirrored on its surface, waving and undulating in its further edge, unseen in its eastern limits, as though poured from some deep cavern beneath our feet." ¹

Not even the northern end of the Dead Sea can be seen from any point that overlooks the plain of the Belqâ, not excepting the lofty acropolis of Ḥasbân. From Dr. Tristram's "Nebbah" no part of the sea is visible. The "western outline in its full extent" is not traceable from any promontory overhanging the northern end of the Dead Sea itself, from which, besides, the eastern plain would be wholly excluded. Even from the height just north of the mouth of the Zărqâ the western shore is incomplete, and this is a point fully ten miles south-west of Jebel Nebâ': its complete outline cannot possibly be seen short of some lookout between the Zărqâ Ma'în and the Mûjîb. Dr. Tristram's statements are contrary to reason as well as fact, and entirely unaccountable.

"There, almost in the centre of the line, a break in the ridge, and a green spot below, marked Engedi, the nest once of the Kenite, now of the wild goat. The fortress of Masada and jagged Shukif rose above the mountain-line, but still far below us, and lower, too, than the ridge of Hebron, which we could trace, as it lifted gradually from the south-west, as far as Bethlehem and Jerusalem."

That the Kenite ever made his home at En-gedi is without authority. The fortress of Masada and Jebel esh-Shaquf both from Nebî 'Abdullah and from the true Nebâ' are all shut out by the hills to the south-west. Even if they could be seen they would not be projected above the mountain-line; they are simply portions of the

¹ The Land of Israel, 2nd ed. p. 542.

general cliff-rampart above the western coast. The ridge of western Palestine is everywhere three times as high again.

"Then, the eye rested on Gerizim's rounded top; and, further still, opened the plain of Esdraelon, the shoulder of Carmel, or some other intervening height, just showing to the right of Gerizim; while the faint and distant bluish haze beyond it told us that there was the sea, the utmost sea."

To mistake a cleft in the mountains of Ephraim for the plain of Esdraelon, and to call the abrupt pitch of Jebel Jedwå, nearer than Mount Ebal, "the shoulder of Carmel" is very strange. Nothing on Carmel is worthy of being called a shoulder except the sudden termination of the range at the Mediterranean, seen at Tabor or above Nazareth, at a considerable angle to the range. But at this point, if Carmel were visible at all, one would look along its axis. And as for the sea, Mount Gerizim and Mount Ebal are fully six hundred feet higher than we, while the mountains to the northward of them stand quite as high on the horizon. It would require something more than a haze, or a mirage, or some angle of refraction to enable one to look down over such summits. Besides the sea is spoken of in connection with "all the land of Judah," not of Asher, in the Bible.

"Northwards, again, rose the distinct outline of unmistakable Tabor, aided by which we could identify Gilboa and Jebel Duhy."

The mountains of Gilboa, Little Hermon and Tabor are all completely concealed by the high wild mountains of north-eastern Samaria, unnamed and unexplored.

"Snowy Hermon's top was mantled with cloud, and Lebanon's highest range must have been exactly shut behind it; but in front, due north of us, stretched in long line the dark forests of Ajlûn, bold and undulating, with the steep sides of mountains here and there whitened by cliffs; terminating in Mount Gilead, behind Es Salt. To the northeast, the vast Hauran stretched beyond, filling in the horizon-line to the Belka, between which and the Hauran (Bashan) there seems to be no natural line of separation. The tall range of Jebel Hauran, behind Bozrah, was distinctly visible."

This is a fine rhetorical winding up of the description, but wholly untrue of the view itself. It was just as well that Hermon was under a cloud, and that Lebanon's highest range (near the Cedars, on a parallel with Tripoli), was hiding behind both. The dark forests of 'Ajlûn are

¹ The Land of Israel, 2nd ed. p. 543.

far to the north of Jebel 'Ausha' beneath it, not on this side within sight. The Doctor mistook the dropping off of Jebel Săwâdeh for 'Ajlûn, many miles beyond out of all view. Besides on what authority does he call Jebel 'Ausha' "Mount Gilead, behind Es Salt?" The truest sentence in the whole account is the one which says there seems to be no natural line of separation between Bashan and the Belqâ: naturally not, behind Jebel 'Ausha', the great valley of the Zărqâ, and all Gilead, ranges 3,300 to 4,000 feet in altitude, and a distance of quite seventy miles. The Haurân lies as far away again as Jărăsh, and over the mountains beyond Sûf. The last sentence should conclude with the word "invisible:" such an all comprehending picture surpasses nature, if not the imagination.

The whole description must have been written up by the Doctor after he had reached his north-country home, and, then, as a bird's-eye view of Palestine.

The prospect on the hill he "looked down from" is quite a narrow one, being limited on the north by Hasban and the ridge running eastward as far as es-Sâmik, and in the south by the swells of the rise toward the Zărgâ Ma'în. This leaves an east-and-west display, while the hill is really the only one in the region from which one may look both ways. To the east the fertile plain stretches away in luxuriant fields of wheat at first, then in barren commons past the fortress-looking mound of Julal, till it is limited by the calcareous hills of the desert. These appear to be thrown into much disorder far on the south-eastern horizon where their projection is sharp-pointed; while farther to the right a long, even range, quite remote, appears in the hollow between two of the nearer hills. Still farther to the south only the crest and nothing more of Jebel Shîhân peeps over the outline like the first arc of an orb at its rising. To the west one beholds the greater portion of the Jordan basin, overtowered by the gray wild waves of the lower mountains, and the blue heights of the western water-shed, from Judea to Galilee. Two glimpses only are caught of the bluffs hanging over the northern coast of the Dead Sea, of which, one is Ras el-Feshkhah. On the left just below, are the tributaries of a deep ravine, beyond which a very bold promontory lifts itself on high. On the right the forest-darkened descents stretch away to Jebel Săwâdeh, the breaking up of Jebel 'Ausha' into the Ghaur.

The stay Dr. Tristram made at his "Nebbah" must have been brief. For he turned northward to Hasbân, two miles, and visited the ruins, reservoir, etc., which he describes with like inaccuracy. "But our

guide was growing impatient. Two miles behind us was a green knoll, with rugged heaps of stones, rising above the surrounding plateau, and a little retired from its brow, 'Heshban!' cries our swarthy guard," etc.'

Before the day was over he took a "sweep on the fine turf to the south-east, and passed by the ruins of Ma'in (Baal-Meon, Numb. xxxii: 38), situated on a mamelon exactly like Heshbon, and due east of Nebbah, shapeless and featureless, at which a cursory glance was sufficient."

Following out these directions we prove his "Ma'īn" as above named, Mâsûḥ, or, if he went an hour and a half away, he might have reached Jülûl, a mound much like that of Ḥasbân. Ma'în, Baal-meon, lies, by the road, from ten to eleven miles away to the west of south from Ḥasbân. From thence he went northwards to visit Elealeh, fully three miles from Mâsûḥ. He then descended, two miles farther, through the Wâdî 'Umm 'Ullaiqah to reach his camp at Râs 'Ain Ḥasbân. This was a great day's work and proves conclusively that Dr. Tristram could not have gone farther south than Nebî 'Abdüllāh. On his map of routes he lays down the summit of Nebo as covering five miles square.'

¹ The Land of Israel, 2nd ed. p. 543. ² Ibid. p. 545.

³ This report was written at Ḥasbân in May, 1873, in entire ignorance of Dr. Tristram's last work, "The Land of Moab." In this he moderates his description after the following style.

Anxious to verify exactly the view of Moses, we paid three visits to Nebo; but we were not so fortunate as on my former visit, when, for the first time, Nebo was identified. On each occasion there was a haze from the heat, which dimmed the distant features and outlines, producing a sort of mirage, which rendered it most difficult clearly to trace distant objects." p. 325.

He still assumes the credit belonging rightfully to M. de Saulcy and the Duc de Luynes. He fails, however, to discover the view which he conjured up before. It was shut off, he tells us, by "the heat." Let it be remembered: First, That his visits here were made in February, a cold wintry month on

the plateau of Moab, and particularly bleak along its verge. Up to this time in his account he has been complaining of winter-storms and bad weather. Second, That mirage forms on level ground one is looking across or along, never high in the air. As he was looking over the Dead Sea and across the deep Jordan valley there could be no possible chance for that trembling air rising from heated earth or the mirage inseparable from a desert plain.

"We could see the west side of the Dead Sea from Engedi northwards," a striking abatement from "the Dead Sea, the western outline of which we could trace, in its full extent, from Usdum to Feshkhah. There, almost in the centre of the line, . . . Engedi."

We hear no more about Ma'in a mile or two eastward and all "the goodly Belka one boundless plain stretching far into Arabia, till lost in the horizon—one waving ocean of corn and grass."

The successor of the Duc de Luynes on the summit of Nebo was Captain Charles Warren, of the Palestine Exploration Fund, who conducted an expedition to the east of the Jordan between the 18th of July and the 15th of August, 1867. He camped at 'Ayûn Mûsâ on the evening of July 22nd, and, on the following day, after an excursion to the heights of the Belga, Kufair, to the Zărga Ma'în, on his return "mounted Jebel Neba" and then descended to camp.1 "He found the Avun Musa situated in a ravine to the north-west of Neba. South of the springs, and west of Jebel Neba, I found extensive ruins of the same name; they consist of a confused heap of stones, three hundred yards from east to west, and one hundred from north to south, lying on a spur of Jebel Neba. There are scattered about the remains of several columns and cornices; also the remains of a temple, seventy feet in length, and some vaults beneath. . . Jebel Neba is a hill on the edge of the swelling ground round the west end of the It is four hundred feet above the ruins of Neba, and about one mile and a half distant; it is about 2,670 feet above the sea level (Mediterranean), and is therefore close on a level with the Mount In the wady, forming the northern boundary of the

Nothing now of "Jebel Attarus," "the situation of Kerak, though not its walls," "Mounts Hor and Seir," "the rosy granite peaks of Arabia," "Akabah:" nor even "unmistakable Tabor, aided by which we could identify Gilboa and Jebel Duhy," this time.

Carmel and the sea is still unseen yet still adhered to: "Carmel could be recognized, but we never were able to make out the sea to the north of it; and though it is certainly possible that it might be seen from this elevation. I could not satisfy myself that I saw more than the haze over the plain of Esdraelon" (pp. 325, 326). By the time Dr. Tristram journeys in Moab the third time he will conclude that this haze requires more than a "whiff" "to brush off" and that it always hangs just over that particular spot. To claim a sight of the Mediterranean between Carmel and Acre from a comparatively low elevation so extremely far to the south as the northern end of the Dead Ses. not to claim it from the high mountain of Jebel 'Ausha', twenty-seven miles north, and, above all, not to claim the same at Qäl'ater-Rābād, the "Robber's Castle", on a mountain of Gilead fully as high as Nebî 'Ausha', and almost opposite the southern branch of the plain of Esdraelon, where, if anywhere, one could look along the valley out on the sea, is a sort of special pleading which at least does not confirm the Bible.

Without seeing 'Ajlûn this time, his lament concludes, "but we lost Tabor; and the more distant peaks of Hermon and Bashan were shut out by Mount Gilead" (p. 330). The conclusion from which must be, that either Dr. Tristram or Mount Gilead had changed position since his last visit.

¹ Pal. Expl. Fund, Quarterly Statement, 1870, p. 288.

Jebel and ruins of Neba, are the springs of Moses. They gush out of the limestone rock, and are numerous; the highest and lowest differ about one hundred feet in elevation; the lowest being about 1,100 feet below Jebel Neba. The wady is a ravine broken up by precipices, the water from the springs running down in a succession of cascades of about twenty feet to thirty feet in height. Several of the springs issue from small caves, where the water lies in basins three feet to four feet deep." These statements are entirely precise as to the character of the mountain and its adjuncts, with the unimportant exceptions that the dimensions of the ruin are too large, and the difference of altitude between the two chief springs at Ayun Musâ certainly too great. They form the first accurate description of the place published.

Subsequently the Palestine Exploration Fund issued a map embodying the investigations of Captain Warren and Professor E. H. Palmer, in which a heavily shaded mountain, "Jebel Nibbeh" is laid down as lying between the head of "Wady Ghuweir or 'Ayun ed-Dheib" and the southern of two branches of an upper valley dividing at 'Ayûn Mûsâ, the northern being, if anything, shorter. El-Măṣlûbîyeh, as a wâdî, comes half-way up to the mountain "Jebel Nibbeh." This corresponds with Captain Warren's unpublished drawing of his reconnaissance, except that the strongly shaded mountain is given as 2,670 feet in altitude, and the southern tributary is called "Wady abu Nnemel."

In point of fact, however, the wâdî of 'Ayûn Mûsâ turns sharply northward at the fountains and has no southern branch there, Wâdî 'Abî en-Neml being the northern valley. Jebel Nebâ' rises directly from 'Ayûn Mûsâ. The heights of Nebâ' cannot be thrown into one peak, nor will any of them bear shading. In neither map nor drawing are details of the extremity of the ridge entered. Again, Wâdî el-Jŭdaïd, running past the true Jebel Nebâ' on the south, is wholly left out; and the head-waters of Wâdî edh-Dhîb lie fully three miles farther southward. So that in this map something more than three miles of territory north and south, are drawn into the spot on which the conventional mountain of "Mt. Nebo or Pisgah" is erected, to which an incorrect form of the Arabic name is given.

Yet there is a real Jebel Nebâ' of limited dimensions and humble form. Its existence was shadowed in the mistake of M. de Saulcy's guide and Dr. Tristram's guard: just as there was a real Ma'în, though the nearer Mâsûḥ was taken for it. Immediately after our arrival at

Pal. Expl. Fund, Quarterly Statement, No. 1, 1869, Letter XXXV., p. 87.

Hasban I followed out the directions of these gentlemen to my unbounded disappointment.

At once I concluded that Nebo, Pisgah, Beth-peor must have been far below on the table-land at some level sufficiently elevated to overlook the plain of the Jordan.

Still my attention was attracted by a well-marked promontory four or five miles to the south-west from Hasban and visible from all points It wears a singular aspect, rising above all the nearer hills, and running nearly on a level westward far into the great valley. until it suddenly drops off and falls away. From the east the fields of wheat rise in a smooth plane which ends, at length, in a stony brow. After the descent, a brown level of plowed ground lengthens out, toward the end of which a slight elevation behind lifts up just enough to show a line of light rocks and then ceases: a slight inclination westward conducts to a rapid rocky slope. That is all there is of Jebel From the base of this rocky slope a series of five flat summits carry a level line far toward the west still, together looking like a great railway embankment abruptly broken off, as though its builders thought to carry it across the valley and failed. Its very end is made up of three of these equally high summits in a cluster, the last lying to the south-west, and appearing from this point, at Hasban, between the second and the third. The outline of the second summit shows against the lurid bluffs of the western side of the Dead Sea, in its quick descent. notches and lines of ledges. Its crown is a large pile of hewn stones looking much like a small fortification.

Of course, I lost no time in setting out from Ḥasban for this point, in a straight line. On the way I met an Arab who, in reply to inquiry for the name of yonder mountain, said that it was Jebel Ṣiaghah, adding of his own free will that far back of it, eastward, out of sight, was Jebel Neba'; and that just below us was 'Ayan Masa, in answer to questions for the nearest water. That unlettered, sun-browned, yet handsome son of Ishmael, on his own ground, told me more in one short talk than many learned men could have done. Hurrying down to drink at the springs of Moses, I pushed on and soon stood on the

¹ The paragraphs pertaining to the Duc de Luynes and Captain Warren are subsequent additions at Baïrût, to the original MSS. written at Ḥasbân. During our prolonged stay near Mount Nebo I was not so fortunate as to enjoy

the benefit of their researches and publications, and so my results were independently arrived at. The works of M. de Saulcy and Dr. Tristram were quickly thrown aside as affording not aid whatsoever.

top of unknown Pisgah. A month's investigation of all the district southward to the Zărqâ Ma'în, and westward to the plain of the Jordan, has confirmed these names as used by the tribes Benî Şakhr, 'Adwan, and Ghunaïmât, the latter dwelling on Jebel Nebâ' and Jebel Ṣîâghah, and has afforded a complete identification of some of the most interesting localities of the Bible.

An easier way to reach Nebo and Pisgah is to follow the road through the fields towards Ma'în, and, in due time, to turn westward along the ridge of the promontory running from the east between the deep gorges of Wâdî 'Ayûn Mûsâ on the north, and Wâdî 'Ayûn el-Jüdaïd on the south.

At a distance of two miles and a quarter from Hasban, the path passes under the hill of Qabr en-Nebî 'Abdullah, a prophet whose name, age, and place of living, are all forgotten. But that his memory remains among the Muslims near by, or that their reverence for their prophets is perpetual, would appear from the fact that his grave, fallen into decay, has been rebuilt recently. On the south side his horses are represented by four knobs, then the prophet himself, mounted, is sketched. Even his eating utensils are pictured out, three plates, sahfeh; a cup, kas; a water-jug, kûz; his spoon, mel'aqah; and a large food-dish with handles, qas'ah. Round about a number of graves are distinguished alone by their boundaries of stones half sunk into the Into two or three of these have been cast the yoke, plow, and other farming implements of their deceased owners, to weather and Scarce as wooden implements are in this region, bleach in the sun. these lie sacredly untouched, and bid fair to remain where they are till they fall to pieces. Between these tombs and a large circle of heavy stones, which serves as a summer repository for plows, etc., still in use, is the mouth of a deep cistern. To the west a large cavern is nearly filled with rubbish, yet what little space remains is employed for the storing of grain. These are all at the northern end of the hill; toward the south-west it extends to some distance as an even grassy eminence.

Three-quarters of a mile farther on, after a depression in the watershed, another elevation, Kharab Bărzeleh, low, turf-clad, or overrun with fields, has similar caverns on its top, which are surrounded by foundations of a wall measuring one hundred and twenty-one by one hundred and eight feet. Its south-western corner has a platform, thirty feet square, of drafted stones. The road still keeps to the east of the crest. If ever water comes in sufficient quantity to run off, it flows down the plain toward the east and empties into the Zărqâ Ma'în.

Three-quarters of a mile farther on still, or three miles and threequarters from Hasbân, to the right, the ruins of Kŭfaïr 'Abî Bedd are seen on the crest of the hill, distinguished by an odd, hemispherical disk of stone, which shrinks into a pillar as one rides into its east-and-But on approach it grows into unusual proportions, and on the spot it proves to be one solid circle of rock, ten feet in diameter, sixteen inches thick. It stands upright on its edge; on one side six, and on the other seven feet out of the ground. What its use may have been can be only a matter of conjecture. It was not used as a millroller for the crushing of olives, for it has no square hole at its centre. It is too ponderous, withal, for such a purpose. Nor would such a spot, the highest point of the hill, have been chosen for the site of an There are no indications of its having been a dial. position suggests one of the high places of Baal; and, possibly, if this stone could speak, it might tell us something about his worship. the centre of the ruins in which this stone occurs, there are low walls, still standing, of a building twenty-six feet square, built of beveled stones, some of which are four or five feet long. A single column rises out of the ground on the north. Three other clusters of ruins surround the central one, two on the south and one on the north. reconstruction out of old material: old stones were used with others rehewn in building the long one-chambered houses. Some of them have low, arched entrances, others present the plain, straight lintel: all were simply vaults of dwellings. Beside two large ones, passed on the way up, three or four cisterns were here hewn out of the rock. On the west a circular reservoir, thirty-five feet in diameter, remains, and. near by, a cistern of the largest size. Beveled stones reappear in the ruin on the north, where two cisterns and two caves break the surface.

From the southern side of the hill two rows of stones, set upright, lead down westward into the hollow and over the height beyond. They keep from twenty to thirty feet apart; and, from olden time, they have served to mark the way to and from 'Ayûn Mûsâ. A branch comes down from the northern plain, and after falling over the Crest of Nebâ' joins the highway to the fountains. Then they go on together under the shadow, on the north, of the Mount beyond, and at length, turn down the precipitous slants to the springs. Once they may have lined a well built road, but now the Bedwân as often trail their paths on one side or the other, without as within, their limits.

Three-quarters of a mile distant to the west, across the shallow basin

of plowed ground, a broadly rounded summit rises possibly a little higher than this site of Kharâb Kŭfaïr 'Abî Bedd.

Crossing over we find a wide even height, stony and barren, gently falling like a great dome as it extends every way. In front, on the west, lies a still wider deeper basin, not only plowed, but sown with wheat and ripening to the harvest. Beyond rises still another mountain, whose top is short and round, and plainly lower. This height is called Shefâ Nebâ', the Crest Nebâ', by both 'Adwân and Benî Şakhr tribes. It is four and a half miles distant from Ḥasbân, and has an altitude of 2,725 feet according to one of our aneroids.

The cultivated depression below is called Săhl Nebâ', the plain of Nebâ'. That isolated, rounded summit is known as Jebel Nebâ', Mount Nebo, one of the culminating heights of the range, so to speak, lying between two deep wâdies that run parallel towards the Ghaur. Both wâdies are really chasms, whose beds lie out of sight. 'Ayûn Mûsâ is no less than eleven hundred feet below the top of Jebel Nebâ', its elevation above the sea being 1,570 feet.

As this is the highest point of the grand ridge, and as we naturally suppose the highest point of Nebo to have been selected for the event that made the mountain sacred, we immediately look about for an extensive view. But our hopes are checked at once. We are compelled to admit, reluctantly, that this prospect does not supply the requirements of the scriptural narratives.

On the south the range of the eye is at once arrested by the higher swells of the mountain-ridge of el-Măṣlûbîyeh, across Wâdî 'Ayûn el-Jǔdaïd. In the background the view is arrested by the hill of Kharâb Kǔfaïr 'Abî Bedd. Not a vestige of the great plain of the Belqā is left. Thin glimpses may be caught, on either side of the ruins, of distant blue hills, but nothing distinguishable.

Toward the north-east the eye catches a vista of a ruddy mound in the desert, of dry ranges farther on. Then the green hills between Tell es-Samik and Hasban rise to the horizon. Then the wooded sides of Jebel er-Rubahiyeh and the furrowed breast of Jebel 'Ausha' shut off the northern prospect. Over the falling headlands Jebel Sawadeh the mountains of the remote north hide in the dimness of distance.

Toward the north is the farthest stretch of vision reaching certainly into Naphtali, and the region round Safed. There are the heights of Zebulon bounding the western border of the Lake of Gennesaret. The summits and the region eastward of Tabor are visible as well as the mountains to the east of little Hermon. A portion of the range of the

mountains of Gilboa may form the very boundary of the horizon, but its lower portions are hidden by nearer hills in Samaria, on the borders of the Ghaur. Though Mount Ebal is one of the highest points in western Palestine, and we are standing on one of the highest points in this range, yet both Ebal and Gerizim are not readily distinguished above the hills before them, among which the abrupt plunge of Jebel Jedwâ forms a marked feature. Qarn Ṣarṭābeh has lost the pointed altitude it wore when we were at the Jordan. From this direction its sides look white and worn with pallid furrows. Toward the south it falls in an irregular spur of chalky billows. On the north of its base the beautiful plain of Wâdî el-Fâri'ah, wooded, and meadowed, and well watered, unfolds its whole extent, and points its eastern boundary ridge directly hither.

After it has merged in the plain of the Jordan, half-way along its apper border, the wădî of Nebî 'Abd el-Qâdir is visible by the aid of a The next green line southward is formed by a wâdî coming down on the east of Jebel Jedwa, Wadî el-'Ahmar. On the plain below a zigzag road staggers up from the river toward the north-west. follows a broad tract of verdure born of 'Ain el-Fuşâ'îl. region that was desert before Herod built Phasaëlus in the Aulon, and, by the distribution of these waters, rendered the district fertile and Above it the hills lift a front of hoary whiteness toward Farther south a smaller oasis lies nearer the Jordan. is followed by a long triangle of verdure springing from a deep cut in the hills behind, of Wadi el-'Aujeh. Then comes the great circuit watered by the fountains 'Ain Dûk at the upper base, and 'Ain es-Sultan at the foot of the Quarantana cliffs. But of these broad districts we can see only a rich green strip lying under the mount, shut off by a nearer barrier of dry land, together with the upper part of the thicket-The round top of Jebel Nebâ' suddenly comes in to intercept our view of the plain itself. On this side Jordan we can see the upper edges of er-Râmeh, and all Kefraïn, studded with green clusters; but the lowest Jordan is hidden out of sight. There is no plain of Shittim, no Jericho, no Dead Sea.

Above the smiling verdure of Elisha's fountain, the Quarantana Mount lifts a frowning brow, darker by reason of the glaring cliffs above it. Among the upper valleys of Ephraim many blue patches appear, which only can be grain-fields, yet resemble more nearly the shadows of noonday clouds. The mountains, too, here and there, shade themselves with patches of forest. Over the top of Jebel Nebâ' the horizon is pointed by the lofty height of Nebî Şămû'il, and outlined

by the lesser hills of Benjamin. From these landmarks the eye turns quickly to find the Mount of Olives and the Holy City. By the aid of the glass, the familiar points and the mountains about Jerusalem reveal themselves distinctly. To the south, the crown of a hill rises with features entirely strange. Bethlehem, too, over against us, is well brought out, elevated on its own hills, yet, from this position appearing to nestle in the valleys and olive groves of Judah. Lower down and at some distance to the southward, the Frank Mountain which commonly rears a proud head among other features of the landscape, has lowered down to the level of its neighbors, and requires some effort to be discovered. Underneath, the chalk-hills extend in a rolling sea of white tops. The hills of Judea keep a high elevation southward, only once presenting a roundish peak, till they are cut off by the descending headland of Jebel el-Măslûbîyeh.

Finding that this highest crest, Shefà Nebâ', of Nebo, does not fulfil the conditions of the Scripture-narrative, we hasten on to Jebel Nebâ'. Though apparently so near, it is three-fourths of a mile away. The intervening depression, Sāhl Nebâ', is, as its name indicates, a cultivated waterless plain. Its soil is red, and rich, of limestone decomposition. In the middle a slight rise occurs by the exposure of strata that dip strongly toward the east, an unusual occurrence, and one which, taken in connection with the undisturbed condition of others near by, must have been caused by local denudation. Jebel Nebâ', therefore, was once much higher than now. Cultivated ground does not ascend with the rising summit.

A little ruin calls for attention, on the north of Jebel Nebâ', to the right of the road going down to 'Ayûn Mûsâ, called Kharâb Haïsâ. It shows foundations measuring twenty-two and a half by forty-five and a half feet, in whose western wall are beveled stones. Here, too, was the door over a stone inclining outwards. On the north an extension ran out thirteen feet, and eastward nineteen feet. An enclosure went on thirteen feet farther north, and then turned to the west seventy feet, and surrounded two cisterns. On one a perfect curb remains four feet in diameter, having an opening eighteen inches across. Quarries were made on the northern slope of the mountain.

Higher on the slope, a half overturned dolmen forms a conspicuous object. Its roof-slab is fully ten by eleven feet in size, and in thickness fifteen inches. Unlike others of its class in these mountains, it was supported by several large stones, instead of three only. These, however, may belong to a later attempt at reconstruction.

The top of Jebel Nebâ', Mount Nebo, is soon gained. Its distance from Ḥasbān is five miles and a quarter: its altitude 2,685 feet aneroid estimation. Its surface resembles a great dome, like the Crest, but rounds off on all sides more quickly.

At once we look around for a panorama that shall fulfil all our hopes, and answer to the description in the last chapter of Deuteronomy; yet after a careful survey we are still in doubt. The view is an extended one, worthy a mountain top, and one full of grandeur and beauty. It comprehends nearly the whole of the eastern portion of western Palestine and the greater part of the Jordan valley. And yet it is lacking in certain important features. It lacks "the South" country, Negeb; it does not take in more than the northern end of the Dead Sea; it loses the entire "plain of Jericho, the city of palm trees," by the interposition of still another summit, a double one, on the hill confronting us below.

To compare what is here visible with that from the Crest of Nebâ', and what may be visible from the double hill in front:—the background has now become this very Crest of Nebâ' which rises like a screen to cut off all the blooming Belqa and the desert mountains. Its great arc curves down so lightly and evenly that we can scarcely tell where On the left the range of the eye is arrested, as before, by the neighboring Jebel el-Măslûbîyeh. Its furrows lead us up to a plateau of elevations, most of which reach a higher altitude than ours. In the blue distance, the hills of Judah have lengthened out by the addition of two points and of a mountain built of a double terrace, each member of which is doubly peaked. Then comes the spot that limited the horizon of the view from the Crest of Nebâ'. But now, just here a little green square check stands darkly out against the sky, which can be nothing but some tower too small for recognition. After a long descent, the outline rises again in a sweeping curve which never Over the Frank Mountain it is unsteadily drawn, and before reaching Bethlehem it touches its highest attainment: a long, high elevation, yet pointless, and a distant mound follow. Then Jerusalem throws its walls and minarets and domes against the heavens. yellowish white church of the United Mission is distinctly brought out by an opera-glass. After a high point to the right of the mosque of Omar, the Mount of Olives denies us farther sight. Groups of buildings stand well out on the latter, together with an olive orchard on the Still farther to the right two little peaks form steps up to Nebî Şămû'îl which lifts its mosque so high above the hills around. From thence the horizon stretches itself along just as before until the

coasts of Naphtali and now, quite likely, those of Dan are lost in the dimness of the north and retreat behind Jebel 'Ausha'.

Below the upper range of the hills, three lines of features succeed in First, The verdured uplands appear, green with passtrong contrast. ture-grounds or fields of full-grown grain, some of them turning into the gold of harvest; others are patched with dark olive foliage. Second, A line of dead escarpments stretches along its series of pale gashes, the lifeless marl-hills and barren wilderness of Judea. Third, The foundation follows, a wall of gloomy battlements, which often appears to rise from the waters of the Dead Sea. These are highest where they first come into view. Soon after they are broken by a deep fissure, and shortly again by a wider cleft embracing a natural amphitheatre in its northern acclivity, and a gorge running in a north-westward direction. The water-line embraces scenery of various character. Sometimes the bluffs spring from rocky coves; sometimes slopes of talus lie at their Here and there they are worn through by wadies which carry their little capes out into the sea. There are bays whose heavy waters are not easily fretted. Desolate wastes are relieved both by high banks covered with greenness, and by low flats supporting luxuriant To the north of Ras el-Feshkhah an oasis reaches up to the little rock off the shore.

Possibly one-third of the Dead Sea is visible. But of this the southern portion is reduced to a mere fringe by the dentate ridge of Jebel en-Nŭfai'îych, and even wholly reduced by the ridge beyond the Zărqâ Ma'în. When it appears it displays its whole width, excepting what little draws under the teeth of the hills below.

Its northern beach is only partly seen and half the Delta of the Jordan with it: the remainder is shut out by the double crown of the third mountain in front. This hides also the greater part of the lowest plain of the Ghaur; but it leaves the upper portion of er-Râmeh, and the tracts of Kefrain and Nimrin wholly untouched. mount high enough to exclude the road which winds up from the Pilgrims' Ford toward Jerusalem, nor reach far enough, to hide the upper section of the grand oasis of 'Ain es-Sültân and 'Ain Dûk. the verdure of the latter the plain is glowing in a pink-red color. Above the deep, triangular oasis of Wâdî el-'Aujeh the bold ascents tower into a mountain of noble proportions. Higher in the plain, four singular mounds, long and isolated, attract attention. upper district the Ghaur has received an area of sown land which, from haze and remoteness, turns richly blue.

Here, too, we have neither 'Ajlûn nor Hermon, nor Bashan: only the elevated range of Jebel 'Ausha', a barrier to all farther vision, with a single exception. Just before its eastern extremity hides behind Jebel el-Ghurûs it drops to reveal a brief glimpse of farther perspective. But the light brings out bright patches of barren ground and dark patches of wood, so they cannot lie farther than the hills to the north-east of Jebel 'Ausha'.

Near by, the ruined-covered knoll of Ḥasbân and the eastward range, the mound of Nebî 'Abdŭllăh, and its low inclined plane rather than promontory 'Urqûb el-Mŭshăqqăr, trending toward the Ghaur, complete the round to the gorge of 'Ayûn Mûsâ.

In general, the prospect proves to be an enlargement of that from the Crest of the mountain. If we had no minute account whose correspondence to some actual spectacle we are trying to discover, we should at once pronounce this view of the Land of Rest wide enough and glorious enough to reward the leader of Israel for his many years of weariness and wandering in the desert. Yet two essential sights are not included in the landscape. Either we must admit a spiritual elevation of vision beyond what was really comprehended in the field of view, or we must search further for the very picture Moses saw.

But why delay? Yonder is the headland of this mountain, which by its divided summit has stood much in our way. It is lower: still its advanced position may supply the very sights we lack. Let us away, then, to Jebel Şîâghah, a mile and a quarter distant.

On the way we cannot help stopping to examine an ancient winepress. Here, in the solid rock of the sloping side of Nebà' an excavation ten feet long, by seven and a half wide, by one and a half deep, was sunk. At the bottom an outlet, four inches in diameter, connected it with its reservoir, four and a half feet long, by two and three-quarters wide, by two deep. Three vertical holes, one above the press and two below the vat, were made six inches in diameter and sixteen deep. When Israel sent messengers unto Sihon, king of the Amorites, he said, "Let me pass through thy land: we will not turn into the fields, or into the vineyards." And here were vineyards once, on the highlands of Nebà' where now this indestructible press alone remains to bear witness to the Scripture-history.

At the foot of the rocky slope we come to the long narrow Wâdî Haïsâ falling into Wâdî el-Jŭdaïd on the south, which reaches far up to this point, and runs across the mountain in a longitudinal direction

¹ Numbers xxi: 21, 22.

to the southern side of Jebel Nebâ'. It thus cuts off in a marked manner Jebel Nebâ' from the remainder of the promontory. No name could cross such a boundary line. The first of the five flat hills forming the level extension of the ridge as seen from Ḥasbân, best designated as the fifth in the series, here appears to belong rather to Jebel Nebâ' on the north at the starting point of Wâdî Haïsâ.

The fourth towers up from the water-shed with the mien of a veritable mountain on its own account, but after the ascent is made its height does not fall away again as a top should do, but keeps up nearly at a level line till the first of the real summits at the extremity is gained.

Descending a little the next, or third, is the smallest in the cluster: it is narrow, not over three hundred feet long, rocky, walled over by a transverse ledge, crumbling at its western end by decomposition of a shale overlying a marl which throws out, now and then, an Ammonite, It resembles, as much as anything, the hump of a a foot in diameter. camel's back. Its view is a great advance on any thing yet beheld. Briefly, it gains most on the north and south: the upper panorama of the western lands is much the same. What deserves here to be noticed is, that the view is still obstructed by the second summit of To the left of the last summit, on the south-west, the Dead Sea appears: between the last and second a glimpse of the plain beyond the Jordan down to the river is given. The second hides the foreground, while on the right, the upper part of the tract, covered with dark tufts of nebăq radiating from Wădî Ḥasbân, first reveals itself, followed by the whole green tract of Kefraïn, below a singular mound, Tell Nimrin, connected by a neck of land with the mountain's base, beside the wide verdant downs of Nimrin. Naturally the nearer side of the Jordan seems to be a wider plain than the fields beyond the river.

The second summit, Jebel Şiâghah, proves to be a narrow foreland bounded by ledges and steeps on the north and west falling quickly down to Wâdî 'Ayûn Mûsâ far below, and by abrupt descents on the south-east ending in Wâdî el-Jǔdaïd. The water-shed leads up from the east to the crown of the ridge piled over with ruins. Toward the further end, in a moment the whole plain of the Jordan bursts into view. The desert immediately beside the plains of Shittim, the site of "Jericho, the city of palm trees," are caught up at a single glance. A rock-girdled perch looks out over all the land. Whoever put up these strange walls selected the site for its comprehensive survey, and enjoyed a real view of sublimity. So far as perfection of prospect is con-

cerned our goal would appear to be reached. But we have not found the limit yet: toward the south-west the last summit of the mountain lifts itself against the Dead Sea, and makes a single blank in the picture.

Turning to the left we make our way down into the depression and pass by a cavern in the rock, which seems to have been dug out by quarrying alone, whose horizontal opening is at least fifteen feet long, by from four to seven wide. Two or three steps have been cut down the northern end: the space is completely filled by the foliage of a figtree rooted in the debris below. Along the crest are scattered seven foundations of walls, each from twenty-five to thirty feet square. The first two join side to side; a single platform follows; then two double ones draw near the height; at length the last pair carefully built appear.

A quarter of a mile from the ruin-summit, we stand on the final observatory, 2,360 feet above the level of the sea, by barometrical deter-But so roundly it curves to every side, and so leisurely does it fall off in its course, that we are puzzled to select the most prominent point. Yet stopping anywhere, we soon think no more of this or that as a place of observation, it is all "the hill" of commanding vision. Scarcely lower than the brow we have just left, this loses nothing of its magnificent display and gains by the great advance toward the valley. There is now absolutely nothing between us and all the region around. Two-thirds of the Dead Sea stretches out an azure sheet to the southward; and there, beyond, what do we see? "The South country?" In very truth, the Negeb Moses saw! In a direction a little south of south-west the uniform front of the western hills is broken down, and we enjoy a perspective of scarcely shorter distance than toward the north. The farthest object visible on the shore is the truncated cone of Masada, isolated by a profound chasm from the bluffs beyond, whose surface slopes eastward. Quite to the left of Jebel Subbeh a valley-line winds upward from one side to another among interpenetrating tongues of land, till it is lost near the horizon. A succession of naked, white hillocks waves away to the east, in imitation of those across the Dead Sea. A thin, blue line of far country colors the horizon, almost evenly drawn save at the point of a mountain near the winding valley and of another slowly rising to pitch suddenly off, midway toward the boundary drawn by the headland on our left.

Returning to the opening which permits us to gaze into the recesses of the South country, we find this expanse of depressed downs extends westward and northward as far as to a point over the bluff Masada. Then the comparatively near hills of marl rise to cut off the distant

range of vision, and approach even above western borders of the Dead Northward they carry their barren desolate wilds along the horizon to a line rising from the very extremity of our neighbor Jebel el-Măslûbîveh. From this line the hill-country of Judah springs up as by a bound, darker, greener, beyond the wilderness, and soon culminates in the conical point of Maon, rising out of a steady ascent. these three varieties of land stand out in marked contrast, the low South opening rolling away into level blueness, the white cretaceous hills of the deserts, the beginning of the fertile chain of western Pales-The latter draws rapidly nearer than the other two, running along the sky most of the time, yet jumping here and there into sharp At length our former views begin by the return of the mountain of two terraces each doubly spired. The speck of a tower against the heaven has grown larger by our descent, but not higher: can it be the mosque of Benî Na'îm overlooking the country around Hebron? farther to the right, not half-way to Bethlehem a bright little village is perched on the very height of the crest. Onward still below the crest, yet nearly over the Frank Mountain, the green glen of 'Artas nestles down between the hills.

On the Dead Sea itself there is not the slightest glimpse either of the Lisan or of the southern coast, or even of Jebel 'Usdum. At the water-limit the shore slopes curving down from the heights in front of Jebel Subbeh into the widest beach on the western border. Only one or two profound clefts in the sunburnt faces of the bluffs have been added to those seen from Jebel Neba'.

Farther north the amphitheatrical chasm of Hazezon-tamar opens over the plain by the shore where the Assyrians smote the Amorites before the battle of four kings with five in the vale of Siddim, nearly four thousand years ago. Eight hundred years later David retired among those fastnesses above to escape from Saul, who came out after him with three thousand chosen men. Six generations of kings passed away, and a great multitude of the children of Moab and of Ammon and of Mount Seir encamped there, in an expedition against Jehoshaphat, king of Judah. It is stripped now of both palm trees and vineyards which once made it a type of beauty.

The eye wanders up to Bethlehem happily seated at the upper edge of an amphitheatre on the hill-side. Its rows are terraces of gardens, which give a richness of green that brings pleasure to an eye wearied

¹ Genesis xiv: 7.

¹ Samuel xxiv: 2.

³ 2 Chronicles xx: 2.

^{*} Song of Solomon i: 14.

with sterile places. Thus, too, is brought out in stronger contrast the straight gray way which leads up from the ruined enclosure on the plain where shepherds watched their flocks by night at the time of the advent, to the area in front of the Church of the Nativity. From this point of view its position is charming above all others, for it is elevated as it would not appear from any other quarter, and is set in the verdure of fields of grain and gardens and fig-trees and olive groves. If one were to choose out a place in all this landscape most worthy of being the birthplace of our Lord, it surely would be Bethlehem.

Bright spots of dwellings, made white by the light of the sun, dot the upper range all along to the Holy City, chief among them Baït Jâlâ, and the monastery, with its cluster of outbuildings, of Mâr 'Ilyâs.

With no background but the white sky, the spires of Jerusalem stand out plainer than ever. Even to this lower height the Mount of Offence cannot conceal two points on Mount Zion, one of which must be the minaret of the mosque over the Tomb of David and the Cœnaculum. There is the Dome of the mysterious Rock, together with el'Aqsâ over the southern wall and the area-corner of great stones.

This was the very part of the city which was the scene of our Saviour's teachings, and perhaps of his death. By night he went out to the Mount of Olives, his abiding place was Bethany, and both are here. The pinnacles of the former lift themselves above the turrets of the city. The two roads are easily followed by the glass down to the village of Lazarus: one curving round the upper part of the hill-side northward, the other starting from the lower part of the mount, and, therefore, the way of triumphal entry. Both are directed toward the ridge surmounted by the single ruined chapel or tower. On one of those slopes must be the spot, "as far as to Bethany," to which the Redeemer led his disciples out, and while he lifted up his hands, and blessed them, he was parted from them and carried up into heaven.' In the north, hills blend in blueness that lie not far from Nazareth, and look down on the shores of the Lake of Gennesaret. Yonder is "this mountain" that our Lord looked up to when he taught the lesson of worshiping the Father in spirit and in truth.2 There is the Jordan of his baptism. Beneath us lies Peræa the Bethabara around Nimrîn, to which he retired just before he went up to Jerusalem to accomplish his passion. From no other point but this, or one close at hand, can so many of the footsteps of the Master be traced, or so many scenes of his life be brought together as in a single picture.

¹ Luke xxiv: 50, 51.

² John iv: 23, 24.

3 John x: 40.

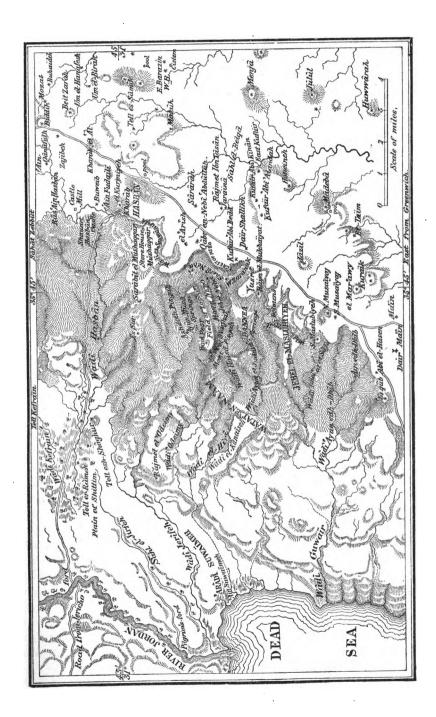


By our descent from Jebel Nebâ' the point of Gibeon, on the right of Nebî Ṣāmů'îl, has risen out of the horizon. To the north of a summit equally high, what appears to be a pillar, stands out beside a little eminence, and suggests the dilapidated tower of Bethel. The high mountains of Ephraim undulate along for a wide distance till they end in Gerizim and Ebal fallen nearly out of sight behind nearer ranges.

Above 'Ain Dûk and the oasis of el-'Aujeh the series rises in proportions and traits of real grandeur, heightened still more when brought out in brightness and shade by the rays of the afternoon sun. high hills of Manasseh fall into east-and-west chains which run boldly out toward the valley and present many picturesque features: some of them are indeterminate, if indeed they bear names at all. tains before Gilboa have risen still more. Beyond these, the hills descend to the lower highlands of Galilee, till they sink off in the plateaus of the northern portion of Dan. There are still distant, high mountains to the right: if Hermon is one of them it has lost the crown of the snow it wore so lately when seen from Jebel 'Ausha'. 'Ailûn is still excluded; but all the nearer land of Jazer is spread out liles a map, the gentle ascent of the broad face of the mountain range from the south lengthening up into full view. It is furrowed by wâdies and wrinkled by tributaries which run contrary, but these marks of age are moulded and softened into lineaments of beauty. The nearer treedarkened ridge of Jebel er-Rubâhîyeh has become the rival even of Jebel 'Ausha' in stature, and has obliterated even the little blue triangle of perspective seen before. Two promontories intervene, Săhât Zebbûd beyond Wâdî Hasbán, and 'Urqûb el-Mushaqqar on the other side Wâdî 'Ayûn Mûsâ.

Our second summit cuts off all view toward Hasbân: there is nothing whatever in the background except the declivities of Jebel Nebâ'.

Immediately on the south Wâdî 'Ayûn el-Jǔdaïd has now a deep bed between the headlands. Across it, Jebel el-Mǎṣlûbîyeh terminates in an extremity similar to this one of Jebel Ṣîâghah. It is even higher and more advanced toward the Dead Sea than ours. But a north-and-south line is not the standard here. The forelands are directed to a point somewhat to the north of west; and while this extremity lies directly east of the northern end of the Dead Sea, it looks out toward Jericho. The promontory to the south, therefore, is relatively no farther advanced. And for the southern view it is less commanding because even less prominent, for it falls short of a line drawn from Ṣîâghah to the promontory next beyond, Jebel en-Nǔfai'îyeh. Looking



away to the latter the line of vision past el-Măṣlûbîyeh falls on the range below, 'Urqûb 'Abî Ḥasen, just before it rises into its highest brow. From this it rolls down in undulations to the verge of the plateau overhanging the Dead Sea. Three bright lines mark its flank, coming up from the south-west and converging toward one spot. These are flock-paths seeking out 'Ain Mŭnyeh which conceals itself in its chambergrotto. Another larger path leaves the spring and winds up over the range toward the east. Under the brow of Nŭfai'îyeh a little head juts out of some distant summit probably farther away than Jebel 'Aṭṭarûz. Still lower down the first range beyond the Zărqâ Ma'în lifts up a slightly rising range of round elevations, and then quickly terminates before the sea.

From yonder second summit, the springs of 'Ayûn Mûsâ are in full sight, a thousand feet down. "The springs," that is to say, the figtrees that mark their sources, the cliffs over which they leap, the dark entrance to a grotto beneath: the streams conceal themselves in pure distance. Though the eye is eluded, yet the ear sometimes catches the music of their cascades. When the wind dies down, or the day is silent, one hears a low voice of song which one hearkens not to lose, a song of rapid notes that varies in cadences from faint melodies to wild choruses of laughter. Among these ruins, if its source were unknown, one might fancy them haunted by the divinities once worshipped here, whose voices chant still out of the invisible world. Once this music must have echeed within these walls with mysterious charm. Here was the very place for superstitious devotion to the powers of nature.

These fountains come out near the base of a limestone formation. Running ledges nearly level are scattered over the face of Sărâbit el-Mushăqqăr, which partake of the characters of both limestone and sandstone. As the afternoon wears on, the rocks and earth and surface of the near hills assume a greenish yellow color they do not wear at any other time, which is puzzling to account for. The opposite side of Wâdî 'Ayûn Mûsâ is bright with colors at all times. The highest stratum of the bank oxydizes into a dingy yellow, while all strata below turn violet. There are over a dozen lateral gashes, from each of which the hill appears to be bleeding away its life. In the western descents of this mountain the rocks come out still more brilliantly. They form bluffs of gay colors looking like painted walls. Pink layers alternate with gray, and these with others of ochre yellow. But the rock is a soft sandstone which falls and flows in the air. And so when a

wadî comes along that has worn out a horseshoe in the thirty-to-forty feet high exposure of these layers, where water sometimes pours over, there is a mingling together of these sandstones which presents the oddest combinations of colors. They run over one another, and fashion themselves into stalactitic forms in great variety and in florid hues. Such wadies are strown along their beds with rosy blocks which have dropped and washed down; and often their sides present black masses of an iron sandstone falling into courses of fragments in the same direction.

The stream of 'Ayûn Mûsâ soon sinks into the bed of its wâdî; yet far down the valley it reappears under the name of 'Ain el-Kŭnaïseh, clothing its valley in a garb of greenest herbage and shrubs. On reaching the plain it divides into outlets, one of which runs out to the Jordan, and one turns southward to seek the sea: both are known by the name of Wâdî el-Jirfeh. Northward Wâdî Ḥasbân forms the apex of a wide-spreading triangle of vegetation touching even upon the river. Another similar oasis sweeps away from the outlet of Wâdî es-Saïr and mingles with a third born of Wâdî Nīmrîn having a south-westward course. Not far beyond, the last of all sends its lines of verdure northwestward. After them all the whole plain becomes a meadow till the eye can follow it no longer. The green growths which live by the distributed waters of these wâdies are chiefly clusters of nebăq trees.

Below the waters of Nimrîn an inferior ridge runs from the hills far into the plain. It enlarges into a singular monticle, and ends in a file of little cones. Above it are the ruins of Nimrîn. The dispersion of Wâdî es-Saïr passes the site of Kefraïn. Southward that portion of the plain watered by Wâdî Ḥasbân is called er-Râmeh the vale of Shittim in olden time. Still below a desert of white, alkaline earth stretches out to the Jerdan and widens downward to the sea at a point some little distance east of the delta of the river, bearing the name Săhl el-Jirfeh.

From this boundary the richest oasis of the lower Jordan commences and carries south-eastward a park of living green, 'Arâḍî Suwaïmeh. Ghaur es-Saïsebân is a general term for all that part of the plain lying between the Dead Sea and the wălî of 'Abû 'Ubaïdeh on the north. Inside the limits of Wâdî 'Ain el-Kŭnaïseh, Săhl el-Jirfeh and 'Arâḍî Suwaïmeh a table-land sets back to the hills, which forms an extension northward of the barren, tossing country lying at the base of the mountains outward to the Dead Sea: it bears the euphonious name of Wāṭât en-Na'am. From its breaking up on the Jordan bottom it ascends as

an inclined plane till, at the base of the mountains, it reaches an altitude of over a thousand feet. It is trenched by two great wadies, one of its own name, the other Wadî 'Ayûn el-Judaïd. They are extremely angular in their courses, and, together with many tributaries, seem hardly to know their way out. Yet the general surface is not greatly broken up as it is southward; it is rather that of an even plateau, showing rounding brows and sloping banks. Wherever exposures of rocks occur, the strata are very nearly level sandstones, brown and gray and livid violet, showing an aqueous origin, and betraying no signs of disturbance. It is dry and sere, a dreary wilderness, the more desolate by reason of a stray spot of tropical verdure here and there peeping out Not a tree or a shrub from turns in the wadies favored with water. exists to destroy the monotony of its waste. Yet in winter, when there are rains enough to keep it fresh, it affords an excellent pasture-ground. The soil is good and free from the alkaline deposits of the plain. is somewhat remarkable, for even in the mountain-sides ledges of sandstone spread out for their feet, often, carpets of salt plants, indicating that they are to some extent saliferous.

The border of the plateau along the Jordan plain is sentineled with little hills: along the mountain it is well marked by immediate steeps. To this summit a spur comes up from the west by irregular grades, even ledges: to the second summit another climbs rapidly up from its steeple overtowering Wâdî 'Ayûn Mûsâ. We see little or nothing of the mountain-side between the two, because the top curves off so gently; for the contrary reason from the second summit one looks at once upon all the plain of the lower half of the Ghaur.

The round of survey we have made suffices to show the exceptional character of the mountain. There is nothing like it northward till Jebel 'Ausha'. All other ridges grade down in regular inferiority, and none extend far out into the valley. The remarkable character of Jebel Sîâghah as a jutting headland is apparent from all sides, from the north, from the plain below, from the south, and even from Jebel Nebâ' behind. It is the very place to be chosen for a lookout over "the circle" of the Jordan.

In fact there is no other place to go to for that view. The hills on the north are humble because their reduction began early: their views of the plain are partial and obstructed in the lower foreground of the east of the Jordan, an essential requirement in the prospect; besides they lack the north and the south perspectives. The Crest and summit of Jebel Nebá' have proved wanting in indispensable particulars. The

prospect from the last height of Jebel el-Măṣlûbîyeh on the south would be equally magnificent, but it is removed one step farther south, it confronts the Dead Sea, and leaves the plain of the Jordan quite to the right in the landscape: it is remote, as well as of difficult, apparently altogether without, access from the valley of the river. The summit of Jebel en-Nūfai'îyeh is higher still than that of el-Măṣlûbîyeh; but the condition of elevation would require going on to Jebel 'Aṭṭâruz, only the next height beyond, which has long been given up as Nebo.

Though so extensive both ways, the great feature of the picture is the foreground, and the foreground is all the plain of the Jordan. This is at once strange, variegated, fair. Plateaus and wild ravines, barren mounds and luxuriant dales, white deserts and dark oases, naked wastes and parks whose lines of trees look more like man's than nature's planting, all stand side by side. The hills pour forth their treasures to turn its poverty into wealth.

The winding river is hidden only twice; it widens out in places and reveals its lower terrace clothed with greenwood. The silent sea, compared with heaven above, is doubly blue. Only a single work of man appears, where half hidden among the trees that line one of the streams of Elisha's fountain, the square tower of 'Arîḥâ watches still. From the well-known ford a road winds upward toward the Holy City, without a traveller.

Besides, the scene is full of grandeur. Independently of any etymological suggestion one would describe it as a plain encircled by moun-It is shut in on all sides, not by hills but by lofty ranges. the natural height of these mountains of from 2,200 to 3,400 feet, 1,300 feet of unnatural depression are to be added. These ranges may well be compared with the White Mountains, or the Franconia chain of New Hampshire, whose altitudes are taken from the sea, while these heights suffer no abatement. Excepting the character of the surface of the plain in the one, and the glaciers and mount Blanc of the other, the valley of the Jordan, looking from this point northward, resembles · the vale of Chamouni, whose mountainous sides are not higher than On a smaller scale it is even more similar to the lovely plain of Martigny, surrounded by elevated ranges save at the pass where the Rhone escapes. But through these Alps there is no outlet whatever. All told Jebel 'Ausha' is in altitude a real mountain and spreads grandly High as the opposite range of Ephraim is from base to vertex, it is far more effective than others equally high because of its rapid rise. It embraces cliffs like that of Quarantana, and cones like Qarn Sartabeh, it turns a great shoulder in Jebel Jedwå, it offers crags and fronts of imposing proportions, and, in the chalk formation, exhibits an endless variety of massive forms. Among these brows and recesses the shadows form early and love to hide, bringing these striking features out in strong relief. As the afternoon wears on they multiply and deepen and produce a charming effect. I have seen a radiance which was a sifting of sunlight through thin clouds, fall over the hills and dales of Samaria in a soft, golden light that transformed them into Elysian fields. That peculiar illumination turned relief into perspective, as a painting differs from a model. As often as the evening comes round the bluffs which look down into the sea are repeated there as by a mirror.

Compared with the view from the sentinel-station el-Menṭărah of Jebel Săwâdeh, this scene is marked by its variety of feature and color, it is the counterpart of that. Here the deserts, there seen afar, lie close at hand. There one tone is given by the universal verdure: here the prevailing hue is the brown of arid rocks and thirsty ground. But here the shades are many and strong. In glancing over the landscape, in dark shadows among the mountains to the white cliffs, from the green oases to the blue hills, among sere harvests, from the bright red tract beyond the river to the violet bands of sandstone in the valley below, the eye will detect every color of the spectrum.

Two conclusions are irresistible, namely: The highest portion of the range is Nebo; the extreme headland of the range is Pisgah.

FIRST. The highest portion of the range is Nebo. This appears:

- I. From the name. The present name, Jebel Nebâ', is the old one modified in precise accordance with the phonetic laws of the Arabic language. This word is wholly different from nebî, prophet, in which the final letter is ya, and from neb', fountain, which ends with 'ain.
- II. From the position. This corresponds with every indication and requirement in the scriptural accounts. Nebo is the mountain, while Pisgah is the hill; so Jebel Nebâ' is the summit, while Jebel Şîâghah is the advanced foreland of the range, which from every spot below hides the highest point. These conditions are involved with those of Pisgah, and will be satisfied in its discussion; for the events which we commonly associate with Nebo, and which have rendered its name famous, all belong to the headland Pisgah.

SECOND. The extreme head of the range is Pisgah. This appears:

I. From the name. That Siaghah was the survival of Pisgah flashed on the mind the moment it fell first on my ears. In close connection with Neba' it must be suggestive of Pisgah even to the most sober

judgment. While an identity of the two words might not be demonstrable, yet it should be considered that the modern form lacks only the first radical, a sound especially difficult for all Arabs. Siaghah is evidently an old name, used without the article: certainly the equivalent term applied in Oriental cities to the quarters of silversmiths can have no application.

II. From the position. These three summits form the extremity of a promontory which maintains a high level while extending to a point far advanced toward the plain. It is the only headland overlooking the circuit of the Jordan. It is the place above all others to be selected for the sake of a remarkable view. It alone embraces the extraordinary range from north to south, enabling one to behold the land of Israel from Dan to the country of Beersheba. Besides being wanting in this respect, the views from the tops of Nebâ' are defective in the fore-The Crest of Nebâ' and Jebel Nebâ' are really higher; this, therefore, is not the top of the range. But in this case, First: Greater height, to go back to absolutely the highest point, is loss rather than gain. Second: This is the altitude of most effective sight. Third: From the lower part of the plain Jebel Siaghah appears to be the top of the mount, concealing, as it does, Jebel Nebâ'. Mount Nebo was not seen at all from the lower eastern plain of the Jordan. It was visible only from the extreme western side and from the northern sections: even from these points it would be indistinguishable as a peak. Fourth: Out of so many hundred feet Jebel Siaghah is sufficiently near the summit to be considered the top of the mount in general speech.

Views from more southern heights are views of the sea rather than of the plain. Half of the time they are marred by the dazzling reflections of the sun.

III. From correspondence with biblical descriptions.

A. Respecting the route of the Israelites. We are told "they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho." This word "before" must mean either east or west of Nebo. Now, there are no mountains whatever east of these ranges of the Crest and summit of Nebâ', till those of the eastern desert are reached, which, of course, are out of the question. If this Jebel Nebâ' is Mount Nebo the mountains of Abarim must have been to the westward. "Before," then will mean toward the valley of the Jordan just where are the "Numbers xxxiii: 47, 48.

summits of Jebel Siaghah. The Hebrew is very plain, and the front of everything here is toward the Jordan.

But we have another account in different terms of the same journey. Israel went "from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon." Thus Pisgah becomes the mountains of Abarim, before Nebo. If, therefore, Jebel Nebâ' is Mount Nebo, then Jebel Sîâghah is the hill Pisgah. mountains of Abarim, in this light, were the three or four, even five, summits of Jebel Siaghah, of which, in a restricted sense, Pisgah was the last or most prominent one. Possibly the term belonged also to the headlands which threaten the valley of the Jordan, and extend across Wadî el-Judaid to the brow of Jebel el-Măslûbîyeh on the south. This, however, is improbable, as there is nothing in common to connect them with one another. There is nothing similar to Jebel Sîâghah on the north for the term to cover. Two or three hills subordinate to Jebel Neba' lie south and south-west of it, to which this name might be stretched, but they are of no interest, and are removed by branches of Wâdî 'Ayûn el-Jŭdaïd.

This point that the summits of Pisgah, or mountains of Abarim, the last halting-place of the Israelites before descending to the plains of Moab, were the summits of Siaghah, a halting-place so well supplied with water on either hand, appearing so strong, the thought of tracing the course of the Israelites down early suggested itself. But good sense replied that the thought of finding the track of the host, at this late day, was too irrational to be entertained. Again, fear that the descent would prove impracticable ventured its restraints, though the smooth side of the hill, and the extremity of the ridge rounding gently down seemed to promise a far more feasible descent for the two millions of human beings, than any of the dreadfully rough narrow wâdies leading downward to the Jordan plain, in the neighborhood, such as Wâdî 'Ayûn Mûsâ below, which would be utterly impracticable.

But good sense could not long restrain. One day I ventured out on the hopeless errand. Taking the line of the falling crest, after a short time an ugly ledge of rocks was encountered demanding a long detour. The ridge regained, all went on smoothly again, till finally a bad place dropped away, some two hundred feet of precipitous mountain-side, not worthy the name of cliff, yet so steep that goats prefer to go round. A diversion of not more than half a mile to one side was required to find a suitable place for the horse to work his passage down. Once

1 Numbers xxi: 20.

down, not without danger, a final glance onward toward the remainder of the ridge revealed too many real cliffs to encourage a repetition of the attempt. The remainder of that day was devoted to the pretty pink rocks, the new flowers, and to the curiosities generally of that strange plateau Wățât en-Na'am.

The day flew by; and the hour for returning was past as a little conical hill appeared where Baal once was worshiped. This was close by the stream of 'Ain el-Kunaïseh. From thence turning for home toward the brow standing out so lofty and boldly at the top of the eastern hill, I fell into two or three tracks which seemed to lead to and from the oasis in the wadî, just visited, where, also, the rivulet may be crossed. they were not fresh, and, as for flocks, they may graze there in winter, but a single gazelle was the only inhabitant of the wilderness that day. These led to the base of the hills, when wonderful to behold, they united in a road, which road appeared to lead in the very direction I wished to go, and so we went on together. Sometimes it turned to this side or to that of a direct line towards the point almost always in view. but it always came round right. It chose out a remarkably smooth There were only one or two rocky places in its whole course, and they were of no difficulty. There was no longer any doubt about the character of the route, it was an ancient way, untrodden of late, but imperishable among the hills unfrequented by man for centuries. On the side-hills, where it went evenly along, it was from six to twelve feet wide, an unmistakable highway. It wound over ridges, down and up branches of the wâdies, always avoiding precipitous places and ledges in easy grades and ample room, far superior to any modern road up the wâdies to the table-lands of Moab, and betraying a perfect knowledge of the region for its selection, as well as skill in its building. I rode upward in silent astonishment, not lessened as the way brought out on an elevated level at the base of a long cliff just under the brow of Peor, which for a little distance back had been invisible. Having turned round and over a little mound on the right, a number of paths then distributed themselves over the side of Pisgah. The sun was about to set: in the morning it had been cloudy, but at evening time there was light.

This road must have been always there as long ago as there were thirsty searchers for the sweet waters of the springs of Pisgah on the way to the cities of the upper country, or willing feet to find the fane of Baal-peor, from the plains of Moab by the banks of Jordan or from points farther west still, for here was the great shrine of Baal in olden times.

Now it appears that the Israelites, encamped on the summits of

Pisgah, the mountains of Abarim, had an easy road before them wherewith to reach the plains below, probably well-known and well trodden in those days. They would not go back from their advanced position of Pisgah, return over the range, regain the table-land of Moab, and then take some roundabout route to their destination, through or over rough descents, when they had so direct and easy a road right before them. Moreover, we are expressly told that they "set forward" yis 'a 1 from nasā' 2 'to push on, to move onward,' and pitched in the plains of Moab. They may have crossed the little stream by the conical hill of Baal and so fallen at once on the fields of their last station before entering the promised land, for the plateau of Wățât en-Na'am scarcely crosses Wâdî el-Kunaïseh. Or they may have continued down the left side of the wadî along the verge of the plateau till it breaks up into the Jordan plain. Their final camp extended from Beth-jesimoth, 'the house of the wastes,' on the extreme south, even unto Abel-shittim,' 'the meadow of acacias,' in the plains of Moab, a long way north, the later Abila, six miles from the river. "We will go along by the king's highway, until we be past thy borders." 4

Conversations with the Bedwan of the west reveal the fact that they were well aware of the existence of this old road, and that they call it "the ancient way;" but they add "no one goes there now."

B. Respecting the stations of Balaam. Balak went out to meet Balaam as far as a city of Moab on the river Arnon. Together they came to Kirjath-huzoth, a name which has been rendered a city of streets, a city of visions, a city of steps. Where this city may have been it matters not, provided it be not far away. We have already seen that the ruin of Kufair Abî Bedd, back of the Crest of Nebâ was laid out in four parts, an anomaly among the remains of these old cities.

Regarding hūzôth s as derived from hazah meaning to divide, to separate, the appellation qiryāth hūzôth signifies a city of divisions, a term singularly expressive of the character of the place. This is the first reason for the identification. The second is, that the natural course for the royal party would be to such an accessible stopping-place as this, and from hence directly westward to certain high places of Baal, which lay beyond the mountain of Nebo, at the end of the range.

The great circle of stone, if it pertained to Baal, shows a sacred city

יסעף 1	⁴ Ibid. xxi: 22	יוצרת ⁸
י נֹסֶע י	⁶ Ibid. xxii-xxiv.	ಿ ಗತ್ತಗ
Numbers xxxiii: 49.	⁶ Ibid. xxii: 36. ⁷ Ibid. verse 39.	בָּמוֹת בַּעַל "י

and, therefore, a fit one for the entertainment of the prophet. The tarrying-place for the night of both king and prophet could hardly have been farther than this, about three miles from their place of destination.

On the morrow Balak brought Balaam to the high places of Baal, "that thence he might see the utmost part of the people." From comparison with what is said respecting the second station, this expression implies a view of the entire encampment, for they went to the second point in order that they might not see them all. A point from which the utmost part of the host of Israel could be seen could have been no other in all the region than the extremity of Jebel Siaghah, the first, chief summit of Pisgah. Here, in accordance with the number required in enchantments, seven altars were built and as many sacrifices were After communication apart with Jehovah, throwing his looks off toward the encampment of the enemies of Balak darkening all the plain below, in his reply to the king of Moab, Balaam said "from the top of the rocks I see him, and from the hills I behold him.2 words seem to describe the very locality. The crest of the summit is scarcely half covered with soil, and the rise from under the second summit is along bare rocks, the brow of crags which face the plain.

The prophet could not curse the people of God, he could but foretell their prosperity under Divine blessing, and wish his lot might be like theirs.

After this parable, Balak, little pleased with the result, said to Balaam, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar." The sight of the multitude of the children of God was supposed to be too inspiring, either of admiration or of awe for the desired response. This must now be avoided, and the prophet must be taken to a point from which only a small portion of the camp will be visible.

The top of Pisgah finds its position in the third summit of Jebel Siaghah, from which the lower part of the plain on this side of Jordan is hidden by the second or ruin-crowned summit of the hill. The altitudes of all three in this cluster are so nearly equal that it is almost impossible for the eye to determine which one is highest. This one may be regarded as the top of all, in being the farthest back: it is,

¹ Numbers xxii: 41. ² Ibid. xxiii: 9. ³ Ibid. verses 13, 14.

however, a little higher, and appears to look down on the other two. "Thou shalt see but the utmost part of them, thou shalt not see them all," is precise to the last degree for this position. The utmost part of the Israelitish camp would be its northern portion. The view from this third of the three summits embraces just such limits on the plain, the northern limits of the lower portion. In reaching this spot the course of the prophet and the king was backward; yet not over the second summit, but along its base as it rose from them on the left.

The second result was no more favorable to Balak than the first. The prophet returned from his interview with the Almighty exalting the righteousness of the sons of Israel, declaring them to be led and strengthened by God himself, confessing the futility of enchantment against them, and portraying in terrible words the fierceness of their anger in revenge, a prophecy of death to both king and soothsayer, in their victorious ravage.

After speaking the word the Lord put in his mouth, Balaam was taken to another place. "And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon." In other words, they went down the steep side or end of this top of the hill, and walked forward up the ridge to the second summit. Balaam proceeded to the brow of this lofty rock, and "set his face toward the wilderness" of Jeshimon, "and lifted up his eyes, and he saw Israel abiding in his tents according to their tribes." * He was standing at the very point the best in all the land for looking down on the host of God's people. As he caught sight of the vast array of camps surrounding afar off the Taber. nacle, overhung by the mysterious cloud, the sign of Jehovah's presence, he exclaimed: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" The sight of an encampment is always pleasant: in the desert it is peculiarly attractive, and in the fields it relieves even the monotony of beauty. How much more striking the wide display of an array of two millions of people must have appeared from such an height! As it is, the plain is charming; the mountains around are truly majestic; but we look in vain for signs of men. we could behold its landscape again, enlivened by such a multitude, we should break forth in expressions of admiration and joy as quickly Balak had said, "There is a people come out from as Balaam did. Egypt: behold, they cover the face of the earth." 5 Would that this fair scene might be repeopled by God's children!

¹ Numbers xxiii: 28.

² Ibid. verse 2.

⁵ Ibid. xxii: 5.

³ Ibid. xxiv: 1. ⁴ Ibid. verse 5.

At the third trial, the prophet's admiration of the orderly array of the tabernacles of Israel, his striking metaphors attributing this beauty and strength to Divine planting, his prophecy of imcomparable greatness to the nation under the leading hand of God, his declaration of their sacred character as a people, to bless whom was profitable, to curse whom was fatal to the speaker, was exasperating to Balak, who, in anger, bade him flee again to his place. In vain: Balaam broke forth in loftier strains of poetry and mysterious prediction. Comparing the martial ranks and the countless numbers of the host below, with the Bedâwî followers of Balak, few and feeble, he exalted the former to the highest earthly supremacy together with Divine alliance, while he pronounced defeat and subjection on the people of the king.

Balaam then turned and "looked on Amalek." The home of Amalek was Edom. Those distant blue heights to the left of the pass leading up to "the South" country far beyond Masada, can be no other than a mountainous plateau on the western borders of Edom. It is, however, more probable that Amalek was one of the chieftains of Edom friendly to the Israelites. The appeal of Moses to the king of Edom, "Thus saith thy brother Israel," may have touched the heart of this duke and moved him to accompany the descendants of his forefather Isaac. He was a son of the first-born of Esau,4 and it would have been natural enough for him to make the cause of the children of Jacob his own. In this event his camp would have been near, yet separate from, that of Israel in the plain below, as directly under the eyes of Balaam as the tents of Israel. This Amalek could not well have been "the first of the nations that warred against Israel." For, in the first place, there could have been no alliance between them that would have brought this Amalek here; 6 and, in the second place, Balaam could not have looked on Rephidim, only one day's march of the host before reaching the wilderness of Mount Sinai.

Again, Balaam looked on the Kenites. The relationship here was more remote than that of the band of Amalek. As Midianites, they descended from Abraham by his wife Keturah. But the relation of these people was one of connection rather than of blood. Jethro, the priest of Midian, the father-in-law of Moses, was a Kenite whose

```
      1 Numbers xxiv: 11.
      5 Numbers xxiv: 20. Marg. Ref.

      2 Ibid. verse 20.
      6 Exodus xvii: 16.

      3 Ibid. xx: 14.
      7 Ibid. verse 8. Numb. xxxiii: 14, 15.

      4 Genesis xxxvi: 15, 16.
      8 Numb. xxiv: 21.
```

⁹Gen. xxv: 1, 2, 4.

children it was that "went up out of the city of palm trees" after it was taken, "with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people." 2 These Kenites, therefore, that Balaam looked on were the children or people of Jethro. Moses was denied at first when praying for the company of the Kenites, but his second petition with its promise "what goodness the Lord shall do unto us, the same will we do unto thee" was prevailing, the impression left by the account itself. That it was prevailing, is also shown by the words of Saul long after, "For ye shewed kindness to all the children of Israel, when they came up out of Egypt." 4 If the words, "Strong is thy dwelling-place, and thou puttest thy nest in a rock" 6 do not refer to their dwelling-places at home, it might be inferred that the Kenites chose, as their place of encampment here, one of the lower hills adjoining the plain northward, or took their position in the sentinelpointed line of bluffs, watching the plain, of the table-land Wătât en-Na'am.

C. Respecting the field of Zophim. This may be regarded in two ways.

First: As cultivable ground, the Zophim portion of the Moabitic Sådeh,⁷ the fields on the rich highlands of the country, in which Zophim can only be regarded as a proper or aboriginal name. Below the third summit of Jebel Şîâghah and the remainder of the ridge backward to the base of Jebel Nebâ', is Wâdî Haïsâ, a tributary of Wâdî 'Ayûn el-Jǔdaïd. In ancient times, as we have already seen, the opposite sides of Nebâ' sloping into this wâdî were terraced and planted with vines. Even now the rich soil in the bottom of this tributary is turned into a green field of tobacco plants. All the hill-sides afford a pasturage to the herds of the Bedwân. But, as for the very top of these summits, they are too stony and too dry for cultivation.

Second: As sentry-ground, Zophim is more likely to be an equivalent of Mizpeh in the sense of "watching." The field of Zophim then will mean "the field of the sentinels," "the outlook of the watch-tower." The targum of Onkelos, the Septuagint and the Peshito Syriac render the word in this way. The balance of probability is strongly in favor

```
<sup>1</sup> Exodus xviii : 1.
```

Judges i: 16.

³ Numbers x: 29, 30, 32.

⁴¹ Samuel xv : 6.

⁶ Numb. xxiv: 21.

⁶ Ibid. xxiii: 14.

שָּׁבֵר Pl. שָּׂדָח יֹי

of the interpretation and the translation of the word. For the purpose of observation the place is peculiarly adapted. Evidently it was the point from which Moab in its alarm and distress looked down upon the vast array of the children of Israel, abiding over against them.

D. Respecting the springs of Pisgah. The expression Ashdoth ha-Pisgah occurs four times in Deuteronomy and Joshua. Hā-āshedôth alone occurs twice in Joshua. A form, eshedh approaching the root ashādh, appears earliest, once, only in Numbers. The root ashādh' means "to pour, to wet, to water." Ashdoth, therefore, naturally signifies "fountains" and Ashdoth-pisgah the very rendering of our authorized version, "the springs of Pisgah." The LXX, however, seem to have been at a loss to render the word āshdoth by their turning it into Greek Asēdōth Phasga.* But the Vulgate takes the liberty of putting its own construction on the word by translating "to the roots of Mount Pisgah." Fuerst has another commentary. giving the natural signification of the root, and of eshedh as above, he departs therefrom entirely in rendering ashedah as "the bed of a valley, a ravine, then foot of a mountain, . . . usually applied to the ravines of Pisgah whose top was Nebo, and that too even where Ashedoth alone stands (-the plural is used of many sloping plains), which ravines are described as teman or the southern limit of Palestine," 11 the last two statements are singularly incorrect. But with entire consistency he carries Pisgah down to where his Teman ought to be, "a mountain ridge in Moab, south of Sihon, of which Nebo forms a part." 12

But a flock of goats shall lead us to the Springs of Pisgah. Leaving the water-shed between Jebel Ṣiâghah and Jebel Nebâ' a track, scarcely wide enough for man to walk in, has been pattered out of the steep slope by tiny feet. The direction is backward from Pisgah toward the north-east. The bed of the wâdî lies a full thousand feet below on the left. After curving downward nearly a quarter circle, the declivities of Jebel Nebâ' are reached, which soon break into the mountain's foundations. The narrow way joins the well worn paths coming down from

```
      1 ការុប្រជាព្រះ
      7 ការ្តុំ

      2 Deut. iii: 17. Deut. iv: 49.
      8 Numbers xxi: 15.

      3 Joshua xii: 3. xiii: 20.
      9 បំកាថ់ 'Ασηδώθ τὴν Φασγά 'ανατολών.

      10 Ad radices montis Phasga contra orientem.
      10 Ad radices montis Phasga contra orientem.

      5 Joshua x: 40.
      12:8.

      11 Hebrew and Chaldee Lexicon, under ការ៉ាដ្ឋាន្តិ
```

¹² Lexicon, under מַסבָּם

the east in search of water. They pass between great rocks to zigzag down an almost impracticable descent, and lead out on a camping ground, to the brow of the cliff overhanging the wadî.

From this point one of the wildest pictures among the mountains is obtained. On every side lines of ledges run along the steeps, where they darken beneath in hollows and caves. The chasm of the wâdî falls away to the Ghaur. Its sides are walled with precipices of every red hue from pink to purple. Some of the higher strata stand out in shades of yellow, bright and pale. A spur comes down from Jebel Siaghah to shut in the gorge, completing the vast amphitheatre. single window opens on the plain, through which a charming vista reveals itself in green and blue and white. All the verdure of the hills seems to be gathered in that dense green line below, which covers the streamlet of the fountains from the thirst of the sun and the gaze of man. On the right the falls appear over which it has poured, or rather rained. Behind, the brows of the precipices are chosen by terebinth trees as their favorite resorts. In order to lean out as they do, their trunks grow short and strong, and their roots are sent down the face of the very precipices sometimes, as second stems. It would seem as though they must depend on their masses of dark green foliage for water, instead of on their roots, to catch up the moisture of the fountains ere it has flown away.

Far below, where horses look like donkeys, the path comes out after a weary dangerous descent. The first spring is reached almost without warning. A little channel carries all its waters away for irrigating a few cultivated patches near by. But a clump of fig-trees tells where the fountain comes forth and shelters the mouth of its cave. It is hardly fifteen feet deep horizontally, and scarcely large enough to walk into. But at its farther end, out of a dark deep hole the little stream leaps exultingly, making no secret of its gladness to escape from the recesses of the mountains. To a thirsty explorer its artless song is more delightful than the sweetest notes of either Nilsson or Lucca. rushes over a cascade of emerald, and then vanishes under one's own eyes. In trying to see it, one looks at the stones and wonders where it has gone. But for the darker color it imparts to its bed it would be undetected.

'Ayûn Mûsâ. The name recalls a hot ride over the desert beyond the crossing of the Red Sea, to four or five springs sending out scanty rills, amid mounds of sand, to nourish a few palm trees. There Moses passed as he went forth leading the people of God before he had committed the offence after which he might look upon, but not enter, the

Land of Inheritance. Here, in the land he had reached after many, many years of wandering, one of three survivors only of all the host he tarried with at the wells of the desert, in sight of the hill from which he was to survey the good land beyond the river, the hill of his death, another series of fountains is called by his name 'Ayûn Mûsâ. The former look out on the blue tides that come and go: these spring out of a deep ravine and from the very heart of a mountain. Those afford, at best, but a tepid brine: these pour forth full born streams of sweetest water.

But there are others to visit. After a short distance north under the mountain, one comes to a ledge over which waters full of calcareous matter have trickled in former times, for its vertical face is covered for many rods with stalactite. Soon two or three little springs make their appearance, quietly flowing out from the base of a conglomerate wall. The waters moisten considerable ground till they ooze over the edge of the rock.

Further on still the last and largest of this group gurgles out from under a bed of stones at an elevation above the sea of 1,570 feet. collects in a basin open to the air. The only fault of the little flood is its deceptive purity. It is almost invisibly transparent. goats seem at a loss to know what they are drinking, for they crowd one upon the other and strive each to be first at the opening whence it comes, to catch it ere it flies. But it bathes their feet and gathers itself up for a leap into the air. Rolling away a short distance it comes to the verge of a cliff curving upward across the valley and hurries over Forty feet of air untwist the slender thread and turn in a waterfall. it into spray. In spite of its clearness it has borne a load of lime to be dropped here on a huge stalagmite, thus built up from the bottom to the very brink of the cliff. Drawing together its scattered jets from among the stones below, it tumbles a little way over a rocky rapid to plunge off another ledge in a fall equally great. The two or three rills into which it has been parted mingle in the air into one again. second cascade and a third flight, of apparently as many feet more, complete its series of charming cataracts. At the bottom of all it tries to collect itself once more, but its forces are seriously diminished, and we can scarcely detect it, far down below, as it retreats among the grasses and rank plants of freshest green.

The upper cliff is a shelf beneath which a wide grotto falls back. Its open front is partly obstructed by the stalagmites, partly hung by the glittering veil of the stream. From many parts of its roof, tiny stal-

actites drip with water filtered through their pores, which gathers in their inverted cups, and drops away. A much smaller spring issues from a cell of the inner wall, inhabited by graceful Venus-hair ferns.' Scarcely a cleft in the grotto is not adorned by their delicate fronds, while the ceiling lets fall drooping specimens full twenty inches long. In the perpetual shade they rarely offer fruit.

All day long these springs are surrounded by flocks. The hillsides resound with the bleatings of goats and sheep and the lowings The air, too, is rent by the cries of their keepers. morning to evening, a file hardly breaks of women driving donkeys laden with skins filled or to be filled with the precious water. down the valley they come, from over the mountain, from up the wâdî where many rocks prolong the way. Sometimes a man comes down to drink, or a warrior with his lance. More rarely families spread their coarse cloths in the shade of the fig-trees for a day's en-The springs are the life of the whole region. For every living creature within a certain distance north and south, westward as far as the mountains of the desert, fifteen miles, depends on these waters for existence. This includes all the fertile plain of the Belga above, which is comparatively well populated. Besides, many of the Benî Şakhr tribe come here from a long distance to the southeast: they have water nearer, no doubt, but being connoisseurs they are willing to travel thus far for purest water. Mådebå drew largely from these fountains. The right to take water here is a matter of first importance and is eagerly sought for. The bustle and din of the place make it resemble a town or business centre of western countries. Like a gate of a city in biblical times, it is the place above all others to see the greatest variety of life, of people in every rank and age and Even an hour beside the fountain is full of strange sights, and if one enters into the scene, of novel incidents.

So it was always. For four thousand years this coming down to and going from the fountains, this activity and crowd and outcry has been repeated day after day. The primitive giants raised their heavy dolmens on the hill-sides above the springs. Before the days of towns and cisterns the Canaanites must have througed here, as the children of Shem do now. As the cities sprang up, the many reservoirs we find among their ruins were one by one constructed in the rock: but they must have been rather of the nature of safeguards in time of war, or for the baser purposes of water. For drinking, the clear fresh Adiantum capillus-Veneris.

water of the fountains must have been always sought for. This is indicated by the ancient way of parallel lines of stones, beginning at the top of the steep, going over the Crest of the mountain, crossing the road to Ma'in and leading on toward Madeba. When the cities were overthrown entire dependence on the fountains returned with the nomadic tribes. In summer the flocks draw nearer from the east and the tribes come up from the south to find both grazing and water together. We should not call these dry hills feeding-ground even in May, compared with our green pastures at home: but tufts of withered grass, a scanty herbage, leaves of stunted shrubs form the summer diet of flocks in Moab.

Similar scenes occur on the southern side of the range in Wâdî 'Ayûn el-Jūdaïd. Between the heights of Nebâ' and this valley two high cones are situated, one near by the western, and the other the eastern wholly isolated from all others. The latter, Răjm el-Mukhaiyăt, is sufficiently lofty to look out on Ḥasbân and Jebel 'Ausha' and down on the lower plain of the Jordan, Wăţât en-Na'am, and over to the western mountains. Its peak bears, toward the southern end of its platform, a great pile of small stones, one hundred and thirty feet in diameter, from twenty to twenty-five feet high. When in good order it must have been a truncated cone of sloping walls and terraces slanting over a horizontal distance of thirty feet. What appears to have been terraces may have been parts of a spiral ascent.

Across the wadî immediately to the west the second, Kharab el-Mukhaiyat rises to a somewhat lower altitude. Its termination to the south-west falls off in four terraces, on the first of which foundations forty feet in diameter struggle out of the ground. Its eastern face is dotted with caves and intersected over with white paths so narrow, on the side of the hill so steep, that a horse cannot be safely ridden over The interest of the whole hill clusters round its ruin, covering perhaps an acre of ground, not placed on its highest part, but on the neck uniting the cone with the mountain, and on the eastern side of the connecting ridge. This, too, is so precipitous that the houses stood in clusters on terraces. The ruins present no peculiarity, they were the little arches of houses of ancient time. But on the crest of the ridge; and, therefore, at the upper side of the town whose remains lie here also, a fallen circle of stone barely discloses itself, more than half buried in the ground. It is just like the one at Kŭfaïr 'Abî Bedd, only smaller, seven feet in diameter, fifteen and a half inches thick. When upright it stood in an east-and-west line. Like the

former it is a single, perfectly round slab of silicious limestone, neither perforated nor adapted for any use. As it has lain for ages with one side protected from decay it would be well worth while to raise the heavy block and to examine its under face for sculpture or writing. This is all the more promising as the lower side probably faced the platform, on whose southern edge it was, most likely, set up.

This ruin presents the best claims for the town of Nebo, if it be taken for granted that the city was situated on the mountain of Nebo. Its title rests:

First: And chiefly, on the fact that it is the only ruin of much size on Mount Nebo. The summit of Jebel Nebâ' is in plain sight somewhat more than a mile away, directly north. The remains as they now stand are seemingly too small for the thousands that were slain by king Mesha, when he assaulted and took the city. These remnants, however, could have spread over the crest and have covered the cone as well as the lower terraces beyond. There are traces of building on all these surfaces. There is a singular cave in the yellowish chalk on the end of the ridge before the highest rise: those of the eastern pitch of the hill are still inhabited.

Second: It is a position of the greatest natural strength. The spur terminating in a higher cone is inaccessibly steep on all sides, except the connecting neck toward Jebel Nebâ'.

Third: A narrow way cut out of the rock around the hill-side on the north-east, wherever this was steep or rough, leading to the turn from the wâdî coming down from the Crest of Nebâ', indicates a place of more than usual importance.

Fourth: The city immediately overhung abundant sources of water at 'Ayûn el-Jŭdaïd.

Fifth: A negative argument, there is no other place for Nebo in the neighborhood of the mountain. After having thoroughly searched the region over, from the desert to the plain of the Jordan and to the Dead Sea, and from Râs 'Ain Hasbân nearly to the Zărqâ Ma'în, I am prepared to say that there is no other ruin throughout the district that can well be the town of Nebo; so that this negative evidence becomes an argument of some weight. Just beyond the mountain are Khirbet el-Ghubaïyât and Tell el-Yusrâ, both little ruins on almost isolated hills, yet both too small to be entitled to preference above el-Mukhaiyāt on the ground of greatness. Jülül, five miles to the east, twice as large, equally old, is still unclaimed. Mâsûḥ, two miles south-east of Hasbân, is much larger still but not so old. None of

these possess the qualification of connection with Mount Nebo. The only other ruin which has a position near Nebo, is Kŭfaïr 'Abî Bedd, which is two miles from the summit of Jebel Nebâ', and which from its peculiar character, is referred to Kirjath-huzoth.

From the tops of both these cones one looks down into Wadi 'Ayûn el-Judaid at a height of seven or eight hundred feet. The descent into the wâdî is extremely oblique and difficult. Once accomplished, at the foundations of this tell, another group of fountains is found called 'Avûn el-Judaïd, but the Bedwân of their own accord declare that before their fathers came here, the place was called Dâniyeh. fountains spring out of the ground eight in number, in the open bottom of the valley. Their yield is not so copious as that of the fountains of 'Ayûn Mûsâ, yet the water is as pure and as sweet as theirs. Over the largest a stone is lying, sculptured with a large It was once a lintel in some building of the Crusaders, .who, as all others that preceded them or followed after, must drink here. If they held the spring, they hereby held the neighboring country. Here the flocks wait their turn and their cries re-echo among the wadies and mountain-sides as at 'Ayûn Mûsa.

Above, on a level made by a little round spur of Jebel el-Măslûbîyeh, there is a circular stone heap two hundred and fifty feet in diameter, once a wall or some sort of defence. Was it the site of a Crusading encampment?

Still higher among the upper valleys of the mountain on the northern slope, a secluded vale, charming still in robes of verdure and fertile fields, appears to have been a retreat selected by the aborigines of the land. The sides of the valley are scattered over with rude stone huts, each constructed of only four stones. These, of course, are great slabs from seven to ten feet in length. They stand with their edges in the ground, yet rise upright five feet above it. On top the cap-stone is always the largest and heaviest of all, being nearly as broad as long and from one to three feet in thickness: it projects over sides and ends. The huts are between four and five feet wide and as deep as the sides are long, excepting what little room is taken up by the end-stone. A single block, three feet deep, reaches from side to side, and affords a seat at the farther part of the dwelling. of these cromlech-dolmens are overthrown, the blocks lying upon one another as they fell. Not a sign of hewing or preparation, beyond the rough straightening of edges, can be found about the stones, nor any trace of letters. They were taken just as nature made them, brought

together, and reared into this simple form of shelter. Who fetched them here? How were the massive slabs brought to the top of the others? How many ages have they stood by one another, or have the upright looked down on the fallen ones here? A very safe conviction asserts itself that they are not the work of ordinary man in any historical period. They bear every indication of having been the first efforts of an early race to make for themselves shade from the fierce rays of the sun, and shelter from the rain. All open toward the rising sun. They may have been coverings for the Emims of old, a tribe of great stature, originally dwellers in this region of the eastern side of the Dead Sea. The size of the huts, if their builders were proportionately strong, makes the meaning of "terrors," or "terrible men," 1 plain.

To one seeking the fountains of el-Judaid from the table-land on the east, the way descends among the head-waters of the wâdî. Just where it divides into two main branches, a lofty, conical hill mounts rapidly upward. Its own sides, together with those of the neighboring hills, are scattered over with even greater dolmens than those of the secluded mountain vale. One of them has slabs twelve feet long, another has others six feet high above ground, in this one a single stone fills up the floor. A third is composed of extremely heavy blocks eleven feet long, five feet high, standing four and a half feet apart. More of these dolmens have fallen than have remained upright.

The top of the hill bears a little ruin called Khirbet el-Quwaïjîyeh. Its remains are those of houses only, and are remarkable for nothing, for they are nearly indistinguishable. A few outlines reveal themselves, but they are mere walls. What is old is mixed up with what is late, and the two form combinations of no interest.

Yet this little ruin, covering an area of not more than one hundred by one hundred and seventy-five feet, is remarkable for just one thing: it huddles round a great disk of stone, a circle of six and a half feet diameter, and sixteen inches thickness. These dimensions are somewhat smaller than those of the circular stone at Kŭfaïr 'Abî Bedd; yet they are sufficiently imposing. Like that one, this round slab stands upright on its edge in an east-and-west line, sinking only the lower foot or so into the ground. Its edge is strongly convex just as it was from the first. The west side bears, near the base, lines which may have originally composed letters or figures. A large cavern close

אָבֶרם י

by, now used for sepulture, contains a second circular stone of similar character.

What the purpose of these large orbicular slabs may have been is a question of deep interest. Whatever the answer may be, this is certain, so far as their appearance goes they were never put to any use, nor are they fit for any service; they are too weighty to be handled, there is no round or a square hole in the centre for the application of means for movement; they betray no signs of ever having been disturbed in their present position; there is not the slightest mark of wear about them, they are not broken or cracked as they might have been had they served any employment; their only marring is that occasioned by centuries of exposure to the rains of winter. Their design was rather that of ornament or superstition. They are not particularly ornamental certainly; and if they were connected with any religious worship, it must have been deification of the sun. The stones are old enough for the times of Moabitic idolatry, and no better place is to be found than this isolated conical hill for a high-place of Baal. Elevated in front of the deep valley of Wâdî el-Judaïd the inhabitants of this little aerie turned their eyes out between the ranges of el-Măslûbîyeh and of Nebâ' on the variegated plain of the Jordan and on the cloud-spotted barrier of the western mountains. They lived in the midst of scenery stately and fair, which ought to have inspired a true faith and a supernatural worship.

From the fountains 'Ayûn el-Judaïd, Jebel Şîâghah is close at hand on the north-west, as it was at 'Ayûn Mûsâ on the south-west. two groups of fountains are now the springs of Siaghah: if Siaghah was Pisgah, they were the Springs of Pisgah in olden time. essential to the life of all dwelling in the land that they would naturally form a landmark, or fall into a term of designation of general use. Fountains of such abundance and excellence would be universally known among all who knew anything whatever of the region. ever the fountains of Pisgah were spoken of, there was no doubt as to what was meant, nor any misunderstanding. The extremity of Jebel Sîâghah as it unites with Wătât en-Na'am has nothing remarkable about it that it should be selected as a boundary, or that it would be known when specified as a landmark. The same would be true of the roots of other ranges north or south, unless the word ashdoth had a surrent use signifying the bases of mountains, which from the few in-

រពាធាធ

stances of its occurrence in the Scriptures can never be proved now, the definite meaning of āshdôth hā-Pisgah 1 could never be understood. Besides, Pisgah had no roots. Jebel Sîâghah and others southward rise from the waste of Wățât en-Na'am, an uneven plateau between the plain of the Jordan and themselves. They do not come down to the Jordan Pisgah, therefore, did not grow out of the plain. where a line of demarcation between the circuit of the Jordan and the hill of Pisgah would naturally be expected is occupied by this high fissure-graven desert.

As to the interpretation "ravine" from āshdôth, if there was nothing but a pouring out of dry ground we should be compelled to accept it; but as we have outpourings of such plenteous streams, by all means let us adhere to "the springs." At 'Ayûn Mûsâ there are three or four stone dwellings built against the walls of the hills. The Crusaders built at 'Ayûn el-Judaïd. In olden time at the former, at least, so great resort may have gathered collections of habitations that elevated the term Ashdoth-pisgah' into a proper name. In that event "the south" also, should be transliterated as "Teman," referring either to the desert tract of Wătât en-Na'am, or to the arid Săhl el-Jirfeh at the southern portion of the desert plain on this side Jordan.

A parallel case occurs further north where two other fountains are called "the Springs of Hasban." One of these steals unobtrusively out from under the foot of a ridge where three wadies meet, two miles north-west of the ruins of the ancient city. Its waters are clear and sweet, but like those of all others, not cool. Backward on the hill a half-wrecked cromlech-dolmen stands alone. Its walls were over ten feet long, and still stand five and a half feet above the surface of the ground. Both cap and side slabs are rent in two, as by a thunderbolt.

More than a mile distant up the wâdî, past half a dozen ruined aqueducts for mills, the valley is filled again with the sure signs of a watersupply, and the ear is fairly deafened by the plaints of kids and goats, the growlings of camels, and by vociferous Bedăwî cries, till the sparkling basin of Râs 'Ain Ḥasbân is reached. Only waves tell there is water here, and dazzling flashes of light from heaven. A large stream issues from under a little grotto at the foot of the hill-side.

The onward way goes up the valley, past flutings in the rocks of

י אַשְׁדּוֹת חַפָּכְנָּה *אַשִׁדּוֹת

אַשׁדּוֹת פַּסְנָּח *

ל הרבוך, Joshua xxii: 3.

alternate marl and limestones abounding in caves, under shade of overhanging terebinths flourishing on arid rocks, till it comes out on Elealeh's beautiful plain.

South of the massive mountain Jebel el-Măslûbîyeh, another fountain 'Ain edh-Dhîb gushes out under the shadow of a great rock. It is situated farther down towards the Dead Sea. Its waters ooze out to moisten the soil and to nourish a dense thicket of fig-trees. Higher up the wâdî the valley is rude and cragged. A hard limestone abounding in mollusks is underlaid by a soft, calcareous conglomerate, falling spontaneously. The waters, therefore, of winter have hollowed out a gorge beetling with limestone tables. Its caverns offer many remarkable forms. From the east and south-east three ancient roads lined by stones, lead down to these fountains: one of them comes from the site of Beth Baal-meon.

Still three other springs lie between 'Ain edh-Dhib and the Zărqâ Ma'în; one is called 'Ain el-Quṭaiṭîr. Another, Neb' el-Mŭnyeh, starts up under Jebel en-Nŭfai'îyeh. A third, 'Ain el-Ḥamārah flows out in a grove of palms high on the rocky acclivity of the Dead Sea. They are smaller still and of no interest in the discussion of this question. These two last could not have been included in the compass of "the springs of Pisgah," still they support the landmarks on this side, as those of Ḥasbān do on the other side.

E. Respecting 'Ayûn Mûsâ. A relic of some value remains in the existence of Moses' name in 'Ayûn Mûsâ. Possibly the halting place of the host of Israel, after passing through the midst of the Red sea, was at the sluggish waters of 'Ayûn Mûsâ of the Sinaitic peninsula. If one could assume that in both instances the name is as old as the wandering, the first might have been given to those wells in commemoration of the deliverance of the Israelites at the beginning of the journey, in honor to their leader, who may have tasted their brackish waters: the second might have been given to these sweet springs at the end of the long journey in commemoration of escape from the desert, in honor of the great leader again, who, undoubtedly, drank at their borders.

F. Respecting Beth-peor. The next to the last day's journey of the children of Israel was "to the top of Pisgah, which looketh toward Jeshimon." The third station of Balaam was "the top of Peor, that looketh toward Jeshimon." Both the site of Israel's encampment and the site of Beth-peor, looked out on the same district. Beth-peor was only a short distance from the top of Pisgah, for the prophet was brought

ď

from the one to the other, apparently within a few moments, by Balak, followed by the princes of Moab. The impression made by this account is that no wide interval separated the events or the scenes.

Again, Moses died on the top of Pisgah, according to the word of the Lord, "And he buried him in a valley in the land of Moab, over against Beth-peor." The latter must have been close at hand.

The top of Pisgah and the top of Peor, therefore, were near together. The first and the second summits of Jebel Siaghah are near together; they both look out toward the same district, Jeshimon. The second summit would be a fitting spot, as a point of inspiring vision, for the last blessing of Balaam. Assuming our conclusion, it would be the one to be avoided till the last because of the fane of the god Peor which stood upon it, at this time of its greatest glory and resort; yet even here the spirit of the true God came upon the prophet.

The entire area of this summit is piled up with heaps of stones, an area measuring two hundred and fifty by four hundred feet. A single glance is sufficient to show that the ruins are of an uncommon character. It is not a collection of rude spans of houses entered by low arches or square openings. A survey from the top of any of the higher heaps reveals the fact that they are the remains of a temple and its surround-Its grand entrance fronted the east, as indicated by the existence of a pronaos. The largest stones of all the place, from four to five and a half feet long and over two feet square, one of them showing a marginal draft eight inches broad, columns and moulded blocks, doubly rounded sections of composite pillars, attest the labor and art that adorned the portal. Originally, the wall of the substructure was open in the middle for the ascent. This led to an area thirty-five feet deep, which formed the portico or the pronaos of the temple.

Yet this eastern end as it now exists shows a later Roman reconstruction into an apse twenty-one feet in diameter. Its stones are laid in mortar and the wall was once plastered. At both corners of the apse columns are still standing one of which raises its capital to the level of the debris. This is moulded only on the side facing the basilica which this portion of the temple was converted into.

The inner court of the temple then follows, whose dimensions are eighty feet east and west, by forty-three feet. Its walls are three feet thick. It appears to have been lightly covered from the fact that its interior is not strewn with debris, but lies as a comparatively unencum
1 Deuteronomy **xxxi* : 6.

Digitized by Google

bered depression. This indicates either a covering of something less substantial than stone now wholly disappeared, or a hypethral structure. The latter is strongly supported by the fact that there are no entablatures lying about. Occasionally fragments of tiles may be met with in the debris, but these are unquestionably more recent than the ancient temple, and may have formed part of the roof of the Christian place of worship.

The surface of the ground among these overthrown walls is divided by columns fallen from each side inwardly, some of them broken, but most of them entire monoliths still, half buried in the earth. They are smooth shafts, two feet in diameter, from four to six and a half feet long, and bear at the top a simple band four and a half inches wide.

The capitals of the two inner series of the peristyle lying about beside their short columns, are of a very peculiar pattern. They are solid blocks two feet high, and two and a half feet square on top, though they vary somewhat in dimensions to accommodate the shafts, and combine the abacus with the bell. The abacus is sculptured with a figure which appears to be a prophecy of the volute or helix. low, arching bands, resembling rams' horns, are inscribed with little circles at their extremities. As this figure occurs twice on each face. the circles appear in pairs at the middle, where they cover an arching depression, and at the corners, when any portion of the next face is seen. The bell is covered with the large outlines of a singular pattern, in general suggesting a great honeysuckle ornament. Four of these wide figures, filleted down their midribs, lie over the four corners of the capital. They are made up of loops, a little short below because met by those from the next corner, longest two-thirds the way up, thence shortening to the terminal pair. Below they either meet or alternate with those of the next figure, and sometimes are confluent with them. Each loop embraces a little drop or ball, at its end; the balls also appearing in pairs on either side the midrib, one pair at the radiating point of loops near the top, and the other pair half-way down. Both portions together constitute a remarkable capital, and one which will contribute a means of determining the age of the temple, as well as a new design in ornamental architecture. It is plainly not classic, unless it be considered an exuberance, on eastern soil, of the honeysuckle design of the Greeks. For this, however, it is far too large; the balls among the loops and at their ends would be inexplicable; the bold midrib-band is not admissible, for it is the sign of some sort of a stalk; besides, a honeysuckle figure was rarely enlarged to be

used as an ornament on a capital. When this was so used it was done by Asiatics who, adopting the Egyptian bell-shaped capital, applied thereto their own ornament. An instance in which the later acanthus leaf began to be employed with the ancient honeysuckle ornament, and which, gradually prevailing over the latter, became of the two the sole figure in the Corinthian capital, occurs at Branchidæ. '

However, the difference between this honeysuckle ornament and the design on our capital of Beth-peor is at once perceived; at the same time, also, a likeness sufficient to suggest that the latter may have been an original of the former.

It is plain that the pattern is very old, for on most of the blocks it is all weathered away down to general outlines. On one only does it remain tolerably plain, and for a distinct carving we must roll the capital over, out of its bed of soil, which has dealt more gently with its lines than air and rain. As this best preserved example comes into view, its resemblance is striking to the simpler forms of the sacred tree of the Assyrians.

This sacred emblem, in its smallest form, consisted of a short pillar springing from a pair of ram's horns, bearing at its summit a capital consisting of another pair turned downwards, surmounted by two or three horizontal bars and a third pair of ram's horns, above all of which a double scroll supported seven loops arranged as an expanded fan. 2 The latter portion seems to have passed over to the Greeks as the honeysuckle ornament afterward so extensively employed; adopted as an elegant design without care as to its source or signification. is conjectured by Mr. Layard to have been suggested by the head of a palm-tree, with the form of which it nearly agrees in earliest sculp-Extensions of the simpler form present the double scroll just above the lowest pair of ram's horns, with a half a dozen sets of smaller ones at regular intervals up the pillar; a capital similar to the terminal one, in the middle of this shaft; together with a number of branches bearing flowers or fir-cones or pomegranates thrown out from This bears strong resemblance to a tree: the scrolls and the loops. carried to its highest development it becomes a ramification of branches around the pillar, arching over the tree and its tuft, and bearing flowers at regular points on its outline, which resemble bunches of honeysuckles as much as anything.

² Rawlinson, Five Great Monarchies, vol. II. p. 8. To such descriptions Professor Rawlinson adds: "It is a subject of curious speculation, whether

¹ James Fergusson, History of Architecture, vol. I. p. 225.

² Professor George Rawlinson, Five Great Monarchies, vol. II. p. 7.

To this sacred emblem in its simpler forms the ornament of our capital is closely akin. Its size, its balls or fruit, its loops, its stem or prolongation of the pillar, all correspond to parts of the Assyrian tree. The latter was commonly portrayed on walls of temples, and was made the most beautiful element of detail-patterns for cornices, etc., in architecture where the column occurred very rarely. Here we find a similar design, with entire propriety on a capital. ²

this sacred tree does not stand connected with the Asherah of the Phœnicians, which was certainly not a 'grove' in the sense in which we commonly understand that word. The Ashérah, which the Jews adopted from the idolatrous nations with whom they came in contact, was an artificial structure, originally of wood ('Take the second bullock, and offer a burnt sacrifice with the wood of the Ashêrah which thou shalt cut down,' Judges vi: 26), but in the later times, probably of metal (Josiah 'burned the Asherah at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people,' 2 Kings xxiii: 6), capable of being 'set' in the temple at Jerusalem by one king (2 Kings xxi: 7), and 'brought out' by another (Ibid., xxiii: 6). It was a structure for which hangings could be made (v. 7), to cover and protect it, while at the same time it was so far like a tree that it could be properly said to be 'cut down' rather than 'broken' or otherwise de-(Judges vi: 25, 28; 2 molished. Kings xviii: 4; xxiii: 14; 2 Chron. xiv: 3; xxxi: 1.) The name itself seems to imply something which stood straight up (Ashêrah, אַשָּׁרָה is from asher, אָשֵׁרָ, the true root of which is, קיים, yasher 'to be straight' or 'upright'); and the conjecture is reasonable that its essential element was 'the straight stem of a tree,' though

whether the idea connected with the emblem was of the same nature with that which underlay the phallic rites of the Greeks is, to say the least, extremely uncertain. We have no distinct evidence that the Assyrian sacred tree was a real tangible object: it may have been, as Mr. Layard supposes, a mere type. But it is perhaps on the whole more likely to have been an actual object; in which case we cannot but suspect that it stood in the Assyrian system in much the same position as the Ashêrah in the Phœnician, being closely connected with the worship of the supreme god, and having certainly a symbolic character, though of what exact kind it may not be easy to determine."

If these capitals are relics of a temple of Baal, as they unquestionably are a portion of the house of Peor, the figures so nearly allied to the sacred tree, may be delineation on stone of the Ashêrah or tree, or "grove," connected with his worship.

¹ Rawlinson, Five Great Monarchies, vol. I. pp. 306, 332.

² A repetition of this figure on a smaller scale occurs at Yâjûz on each frieze of a four-sided altar, of high antiquity now thrown down and broken.

A connecting form between the honeysuckle ornament and the sacred tree of Assyria occurs at el-Qastal, about eight miles east of Ḥasban, where the upper divisions of the figure are proliferous in petioled leaves and

A single capital, only one foot in thickness, remains to explain the greater length of the two rows of columns near the walls. Unlike the inner elaborate capitals, this and its fellows were ornamented with simple angular lines, running all the way round.

In their proportion of length, only two or three times the diameter, the shafts most resemble the old Doric which grew out of proto-Doric forms in Egypt. There must have been at least twenty of these columns, counting all remaining above the surface both of the ground and the ruined walls. They were arranged in a double peristyle of four colonnades, for the northern wall has three columns still leaning against it, while two series of shorter shafts must have passed through the central portion of the temple. The outer shafts are banded at the top like the others: all are very old and deeply worn by rains, one of them at the upper end being nearly half weathered away.

Out of this temple a door, only six feet wide, opened on a descent to an area about one hundred and five feet deep, by one hundred and twenty-two feet north and south. This, of course, must have been an uncovered court. It contains two underground vaults. One of them is built of arches of fifteen feet span, each of them consists of a single series of well cut stones, two and a quarter feet long, also standing just as far apart as they are long, supporting walls of masonry level above where binders four feet long, closely fitting, stretch across and sustain the ground overhead. These are exactly the style of Jülûl and throughout the Hauran, and so are of Byzantine age. Outside, above this vault, are pedestals still in their original positions. The surface of the area has a single broken column, eight feet long, but only eighteen inches in diameter. It is the old style having the wide band at its top and, probably, it came down from the temple's interior. Of the other vault the roof, once a smooth arch, has fallen in. Its ends and walls are in better preservation, and are built of small squared, but not hewn, stones, with alternate layers of thin ones. They look much fresher and newer than the terminal walls of the other vault nearly

pediceled fruit. One pattern presents a pair of loops at the lowest part; next above are opposite oblong leaves bearing single strong clefts on their upper edges; then follow straight peduncles terminated by balls which may be called either flowers or fruit, while the stem ends on high in a third of the

same character. Another pattern, repeated in five divisions of a lintel, presents a pair of loops below, which occasionally fork into two divisions; then stretch up opposite long-petioled trefoils or cinqfoils, while the vertical stem lifts in the midst a single blossom or fruit-ball.

half decomposed now. In this pit, nineteen feet square, a single column is leaning against one side, having a length probably of ten feet, of which seven are still free from the earth fallen from above. In contrast with the short, straight, thick columns of the temple, this shows a strong entasis, and terminates with an astragal and plain echinus. Its greatest diameter is one foot four inches. It is plainly of later date than the antique columns, and, probably, belongs to one of the pedestals just mentioned.

Here and there in the wall-heaps of this larger sanctuary are a number of stones similar to the two or three on the eastern front. twice rounded without, rough within, cut above and below. are from fourteen inches to five feet high, and two feet two inches along the diameter of both. If we were dealing with Gothic architecture we should suspect that they might have been attached to corners, though places for corners in this open court do not appear. would think they might have been built up into four-pillared columns, if the groove were only sufficiently deep for breaking joints. They would then recall the reeded columns of Egypt, whose pattern was a bundle of four stalks of reeds or lotus-stems bound not far from the top, found at Benî-Hasen. Their capitals, however, point rather to the heart-shaped columns which occur occasionally at 'Amman and more frequently at Järäsh. But the latter were independent selfsupporting pillars at corners of colonnades; their cordate section was complete on all sides, a face of a double column without, a right or acute angle within. These, on the contrary, are incomplete, rough within, and, therefore, they must have been in some way engaged pil lars. Probably they were set only in corners, or possibly placed at regular spaces along the walls of the court: at any rate, no single shafts, corresponding to one-half these double drums, are to be found. Assuming them to be thus allied, they are Roman work, and belong to the early Christian centuries.

The capital of these engaged double pillars, sixteen inches thick, swells out into an abacus presenting a pair of corners in front only six inches apart, the two corners to correspond with the two columns combined. Its surface is wholly without design.

On the ground near the centre of the enclosure lies a small block of much interest, which must have formed a capital to a pilaster. It is fourteen inches thick, two feet two inches long, by thirteen inches broad on the top. The sides are concave faces retreating with descent, so that the bottom would not measure more than twenty-two by

eleven inches. In the centre of the long face a raised disk is left in relief, eleven inches in diameter and on each end another, seven and a half inches across. All are marked by four radiating lenses. Are they the simple symbols of the sun and of Baal-peor? If so they recall the square pillars and capitals of Egypt, painted or carved with heads of Isis, perfect examples of which are seen at Sedinga and Dendera. Granting that this was a temple of Baal, can there be doubt that his symbols would enter into the ornamentation of the building?

The western end of this sacred enclosure runs closely along the verge of the summit. Stones once used in some sort of walls are scattered down a short descent, and then the ledges drop off. The south side of the temple and court was flanked by a space forty-two feet wide, of four divisions walled in on the east and west; beyond this appear foundations of a series of nine structures, thirty feet deep, all opening on the area. These may have been living-rooms to them that served the temple. After the second division which contains a cistern choked up and keeping yet its broken curb, this space narrows to about thirty feet, and ends before the two last long rooms at the western wall, running across both sections. All these foundations are built of beyeled stones.

On the north side of the temple there remains only a single apartment twenty-two feet wide, and as long as the building itself. The only ruins which may have been houses are strewn down the north-eastern slope of the hill, and they are very few.

On the crest of the hill east of the ruins lines of an enclosure may be traced along the ground, whose dimensions are about forty by sixty feet, at the farther end of which a sort of square foundation or platform still remains. To the south of this, a large drafted stone, four feet by three by two, marks the mouth of a cistern, about fifteen feet deep and over twenty across. Nearly all its cement has fallen from the walls: its bottom is covered thickly with stones and earth. On the same side, just below the cloisters of the temple, a large reservoir, wholly subterranean, still exists in perfect preservation with the exception of a hole broken through its side, and of its falling coats of plaster. It measures forty-five and a half feet long by nineteen and a half wide, by twenty-three high, besides a certain stratum of earth below and two feet thickness of arch above. Its walls are built of good-sized, generally square, flat-faced, but not cut stones. a striking peculiarity occurs-alternate layers of small chocking material, classifying the work with that of the small vault above in

the temple enclosure, and with the reservoirs on the east side of Mådebå. Between each large block a single small long stone runs an end four or five inches out from the face of the wall, mostly six to eight inches square, for the purpose of holding rubble and mortar. This rubble has its stones laid with edges outward: both rubble and plaster rose as high as the spring of the arch, and as much higher as the latter allowed. The vault is a perfect curve between eight and nine feet high, composed of thirty courses of regularly cut, closely fitting blocks. This is evidently work of a Roman age, of the best Just here the contrast with the coarser ends, one of them with the small long stones for holding rubble and cement, shows conclusively that the reservoir was older and once as high as the top of the arch, and that the vault is a cover of later date. The south, long exterior of the reservoir was built up in part by a wall five feet thick, of rough, squared stones with mortar, some of whose courses slightly re-Two openings, each two feet square, break through the vaulted roof from the surface of the ground above.

Just beyond the depression in the range toward the final summit, on the bare ridge, a cistern, almost as large as this reservoir, opens in the solid rock. Its long entrance has already been referred to as filled by the foliage of a fig-tree. Its measurements are thirty-four feet by twenty nine; and as for depth at the present time it is not far from twenty feet, while underfoot there is an accumulation to unknown extent of stones, earth and ashes. This cavern, possibly to some degree the work of nature, was cut down in soft yellow chalk, underlying the surface plate of hard limestone. Between the two a layer spontaneously separates in columnar structures. Here, as in the reservoir, a rubble of small or large stones, according to the irregularities of the sides, was first thrown round; but in many places this shows the flat side of the material instead of ends. Then, three coats of plaster were added: first, dark gray mortar covered with gravel, including very rarely a bit of pottery: second, another coat of similar character, with a covering of as much finely broken potsherds as gravel: third, a thin, black addition of fine cement, marked by arrow-headed lines. The first two are so very hard that the blade of a knife can be only slightly driven into them, but the last is much harder still, resisting the steel altogether. That the latest use of the cave was that of a dwelling is indicated by a layer of pure ashes on one side, certainly two feet deep and no bot-In this use some artificial means of descent must have been contrived, for the opening is in the ceiling, free from every wall.

this use could not have been recent, for the present fig-tree is a second growth from an old stump. The cistern now is a favorite resort of pigeons, whose nests, it would seem, cannot be built too high to escape an occasional pillage from Bedăwî boys.

It will thus be seen that the mount was abundantly supplied with water, in quantity sufficient for the wants of all its visitors, without resort to the fountains of 'Ayûn el-Jŭdaïd and 'Ayûn Mûsâ on either side.

On the south and east sides one or two courses of walls remain, which are quite modern, as well as too narrow and weak to be considered as ever having formed a means of defence.

The second summit of Jebel Siaghah is thus found to be covered with ruins, which could have been nothing else than a temple or a sacred place and its adjuncts, and little or nothing more beside. The character of the structures suits the fane of Beth-peor in every respect. This is not We find no inscription in plain Phœnician, saying, absolute proof. "This is the high place of Baal-peor." But not a stone has been turned No doubt excavation would bring out the lower parts of the walls of the different edifices with entire clearness, and would reveal some marks or remains to identify the deity to whom the shrine was consecrated. One thing is clear: it was not a city, and, therefore, is not Nebo the town, the only claimant to contest such a site. Mesha said in his inscription "And Chemosh said to me, Go and take Nebo from Israel.' (And I-) went in the night and I fought against it from the overspreading of the dawn till noon. And I (took it and I utterly destroyed) it, and I slew all of it seven thousand—for to Ashtor Chemosh had (I) devoted (them) and I took from thence the vessels of Jehovah, and I presented them before Chemosh." 1 possible that the reading in this lacuna is to be that Mesha slew seven thousand men, and devoted the women and maidens to Ashtor Kemosh. But a slaughter of seven thousand of whatever class is sufficiently great to show the size of the city. Whereas this place was of extremely limited extent, and these ruins are the remains of a sanctuary Until it shall be otherwise proved, as we are so certain of Pisgah, and so certain of a temple among the high places of Baal, we are bound to attribute these walls to the house of Baal-peor.

The first summit of Jebel Siaghah, Pisgah, and the second summit of the same mountain, Beth-peor, both look out across the valley.

- G. Respecting Jeshimon. This is a lost locality, but it lay north-
- 1 The Moabite Stone, lines, 14-18, Translation of Wm. Hayes Ward, D.D.

ward of other places well-known in connection with the life of David, the wilderness of Maon, the wilderness of Ziph, and the hill of Hachilah.

The pasture-ranges of Maon extended over the hill-country to the south-east of Hebron. One of those high conical peaks on the horizon in southern Judah quite possibly is a landmark of its modern successor, Ma'an, the loftiest point in the region of Hebron, and seven miles south-east therefrom. Hardly more than a mile northward, is the lower hill of Carmel. Both enter in the story of Nabal.

The commons and wood of Ziph were about half-way from these points toward Hebron. Dr. Robinson identified Tell Zîph in a round eminence situated in a plain, a hundred feet or more in height, and the site of the ancient city in the ruins ten minutes eastward on a low ridge.

The hill of Hachilah has not been fixed on. From its rock David went down into the hilly pastures of Maon. Together with the others it is described as on the south of, facing Jeshimon. It was here that David ventured into the camp of Saul, and bore away his spear and cruse, sparing the life of his enemy, as he had recently done in the neighboring cave of En-gedi.

The district of all these scenes is directly before us, as we look beyond the sea south-westward. But the region of Jeshimon was before this district, on the right of it, toward the north. The same term āl-pēnē is used in designating all three, Pisgah, Peor, and Hachilah, and is to be rendered 'facing the Jeshimon.' The former must have faced Jeshimon from the east, as the latter did from the south. Wherever west and north courses from these points intersect, there is Jeshimon. Also the word hā-yēshīmōth 'o signifies "the waste, the solitude, the desert;" and if we find such a place in such a direction, we may be tolerably sure of the locality. All these conditions are met in the barren, mountainous district falling between the bluffs of the north-western shore of the Dead Sea, and the upper fertile country, and ending in the wilderness of Judea, which extends to the Quarantana Mount, the wildest part of all. It is almost needless to add that this district lies directly in front of one looking off from the summits of Jebel Ṣiāghah.

```
1 1 Samuel xxiii: 24.
```

² Ibid. verse 14.

⁸ Ibid. verse 19.

⁴ Ibid. xxv: 2, 3.

⁶ Ibid. xxiii: 25, Marg. Ref.

⁶ Ibid. xxvi: 1, 3.

^{&#}x27;Ibid. verse 12.

⁸ Ibid. xxiv: 4.

צַל־פָּנֵר י

הַרשרמות 10

The desert of the plain of the Jordan is too far east to be referred to Jeshimon. If the Ghaur and Kharâb Suwaïmeh preserve any name, it is rather that of Beth-jeshimoth.

H. Respecting Jericho. The encampment of the people of Israel was "by Jordan," "by Jericho," "near Jericho." Mount Nebo is designated as "over against Jericho." The top of Pisgah, a part of Nebo, is described in the same way. The plain of Jericho, the site of the ancient city, reveal themselves immediately before and below an observer on the heights of Jebel Ṣīgāhah.

I. Respecting the idolatry of the Israelites. After the descent of the Israelites from the top of Pisgah, they "abode in Shittim," "in the valley over against Beth-peor," and "the daughters of Moab... called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor." b

Before the descent, the camp of Israel on the summits of Pisgah or the mountains of Abarim, extended over more ground than the very tops of these heights, probably it reached to the Springs of Pisgah on either side. It embraced, therefore, the height of Baal-peor. The people were attracted by the first temple they had ever seen: they went in curiosity, they beheld its splendor, and were fascinated by its rites. They did not tarry at this station; but no sooner had they reached the lower plains, than their eyes and hearts went off to the beautiful fane and its sensual services.

Allured, too, by the daughters of Moab, they soon found their way back and joined themselves to Baal-peor. That this was easily done is evident from the fact that the sanctuary was in full sight, and the way, as we have already seen, was an easy well trodden road, with little doubt in their time, to the very door of the temple.

But they may not have gone so far to join themselves to Baal-peor. The wandering of the day that ended in the discovery of this road brought me to a conical hill on the border of Wățât en-Na'am by the luxuriant Wâdî el-Kŭnaïseh. It rose, perhaps, not more than twenty-five feet above the table-land on the south, but as it stood on the very edge of the plateau, its northern side rose from sixty to seventy feet above the ground of the wâdî. Its top measured fifty feet across: on it a platform had been erected twenty-three feet square. Now it

```
<sup>1</sup> Deuteronomy xxxii: 49.
```

⁵ Numb. xxv: 1-3.

Numbers xxv: 1.

² Ibid. xxxiv: 1. ⁴ Deut. iii: 29.

had become ruined and hidden by its own rubbish, through which, however, three courses of good-sized stones, each a foot thick, were visible. The interest of the whole matter centered in a disk of sandstone, four feet four inches in diameter, by nine inches in thickness. was on the south side of the platform, half overturned, supported at an angle of about forty degrees by a block behind. It was much weatherworn, and showed no trace of sculpture or inscription. Underneath a little channel ran from centre toward the base, that may have been nothing more than an effect of time. It recalled at once the great disks in Kŭfaïr 'Abî Bedd and Khirbet el-Quwaïjîyeh, which it resembled in every respect. In common with those great circles it seemed to have no earthly use. There may seem little foundation for saying that this was a similitude of the sun and a symbol of Baal, to which men once bowed down, and before which they did eat and offer sacrifices. for what end should such a peculiar, isolated hill be selected, be carefully built upon by a large, square stage, its southern wall be set out with a heavy, circular stone lining east and west, if it was not to be a high place and an altar for idolatrous sacrifice? Even without excavation in this land it may turn out that the gods of the Moabites were simply orbs of stone, instead of pottery calves and shameful Ashtoreths.

Farther west a hill-top presented a round platform thirteen feet in diameter; and still another retained the foundation of a circular wall over five feet thick, surrounding, excepting the entrance, a space only six feet in diameter. The places where the Israelites were seduced to Baal may have been the prominent points along the verge of this plateau, contiguous to the plain, at their very doors.

Respecting the scene of Moses' death. At the encampment of Israel in Shittim, on this side Jordan, near Jericho, the command of the Lord came to Moses "Get thee up into this mount Abarim." 1 This mount must have been adjacent. In recounting their wanderings to the new generation that was to go over the river, Moses refers to this injunction in the form "Get thee up into the top of Pisgah.". The top of Pisgah, therefore, is again the mount Abarim. On the selfsame day, at the conclusion of this rehearsal of events, after Moses song, yet before his final blessing, God repeated his command saying "Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan." Bere this mountain Abarim is spoken of as, apparently, a portion of mount Nebo and as near as before. Last of all, we read, Blbid. xxxii: 49. ¹ Numbers xxvii: 12. ⁹ Deuteronomy iii: 27.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." Moses went to the summit of Pisgah, el-hār Něbô, towards mount Nebo. The preposition el denotes direction or tendency in a local sense, and is well rendered by 'towards.' The destination of Moses was the top of the hill, rosh hā-Pisgah, in the direction of Nebo: he went to the latter, but stopped short of its height. All of this indicates that the hill Pisgah lay before Mount Nebo, and corresponds well with the relative position of Jebel Şiâghah as the extremity of Jebel Nebâ'. A striking perpetuation of this Hebrew term rosh as the foremost part of a headland occurs in the Arabic word râs of the same signification, a term which the Bedwân use frequently in describing Şîâghah in our talks.

The route of Moses as he went up from the plains of Moab was no new one to him, he had already come down from the "top of the hill" with his people. He had enjoyed the view before as one of natural beauty, and as a first sight of the land of the forefathers of his people, to which their children were then returning. He now went up to look on the wonderful scene again for the last time not only, but also for the presence of the Lord, who was himself to show him the Land of Promise from beginning to end, graciously directing him to the allotments of the different tribes one after another. Out of all the tribes the territory of not one is missing in this marvellous scene, if we may reckon the land of Simeon to be in the glimpse we get of the south country, and the extremity of the lot of Asher to be amid the most distant hills in the north, to the right of the retreat of Dan. tion to these, all Jebel 'Ausha' is Gad; the hills to the west of the upper Jordan and the Lake of Gennesaret are Naphtali; the district east of Mount Tabor is Zebulun; the ranges enstward of little Hermon and the n. antains of Gilboa are Israchar; the hills of Samaria are Manasseh; the mountains of Ephraim are surpassed in extent only by those Below lies Benjamin climbing up to Bethel and the Holy City; the spot from which we are looking away is Reuben. This is the only height which brings them all into view. Neither of the summits of Jebel Nebâ' do it. This, therefore, is Pisgah, for Moses would not have gone further back to gain but little in altitude to lose greatly in Possibly the extremity of the ridge on the south may not more

¹ Deuteronomy xxxiv: 1.

ראש הַפְּסְנָה

אֶל־הַר נִבּוֹ י

than slightly differ in this respect, but, if it does, this hill of Pisgah is the singular spot in the whole country, the sole outlook upon all the tribes.

Three particulars of the narrative of the last survey of Moses remain to be considered.

First: That "unto Dan" refers to the northern conquest of Leshem, rather than to the first inheritance of the tribe by the sea, is made certain by the words of Moses in his last blessing, only just before coming up from the plain to die, "he shall leap from Bashan." In the picture the view breaks away from the edge of the land of Gilead, and flies unto the hills of Dan.

Second: Concerning the words "unto the utmost sea." The Mediterranean is not visible from any point on this side the lower Jordan and the Dead Sea, not excepting Jebel 'Ausha' or Jebel 'Attarûz. These words do not affect this site for Pisgah any more than if it were the highest point east of the Dead Sea. In point of fact the coasts of the western sea were reallotted to Simeon, and occupied by a portion of Dan whose borders went out too little for them. But taking no advantage of this fact, which would go to show that the words exhibit the zeal of him who inserted them rather than his fidelity, either the preposition ādh b must be read "towards" or the passage must be amplified into "Judah whose borders reach as far as the western sea." Otherwise the words will have to be regarded as an addition by a commentator whose eye never rested on the scene. The description reads much more naturally without them. They bear the impression of an interpolated formula, being an exact repetition of ādh hā-yam ha-āhārôn " " even unto the uttermost sea," in the promise respecting the limits of the possessions of Israel, a promise which was not fulfilled till the reigns of David and of Solomon.

An evident addition occurs in the words "but no man knoweth of his sepulchre unto this day." What day? Manifestly not the day of the writing all that precedes, excepting the words in question, as well as the three verses following.

These last three verses of the chapter form an appendix, possibly of no earlier date, "And there arose not a prophet since in Israel like

```
Deuteronomy xxxiv: 1.
```

² Joshua xix: 47.

Deut. xxxiii: 22,

^{&#}x27;Ibid. xxxiv: 2.

ער י

[.] אָד דוּבֿם בּוֹאֵינוֹרוּוּ

⁷ Deut. xi: 24.

⁸ Ibid. xxxiv: 6.

⁹ Ibid. verses 10-12.

unto Moses." How many years or centuries had elapsed at the time of this "since"? The narrative of Joshua continues the history from the death of Moses, so that the genuineness of this appendix is open to question. It may remain as a portion of the inspired record. These two short clauses, however, undoubtedly date from an early recension.

Third: In regard to the words "unto Zoar." The order in the demonstration of the land was from a neighboring district on the north to the extreme south, and round by a return to the nearest place in view, Jericho, and then naturally it went on to Zoar, a point nearer the land of Gilead, the place of departure. In this way a circuit is completed. It would be unnatural and unaccountable to go back from Jericho to a point at the southern end of the Dead Sea, having once passed over that region, and then stop there. Besides, the southern end of the Dead Sea is not visible from the highest parts of these promontories: nothing south of Masada is within view from the extremity of Jebel Sîâghah, and if this be Pisgah, within the limits or its prospect. To place this ancient city of Zoar on the shore of the Dead Sea south of Masada, much more in the embouchure of Wâdî el-Kărăk on the Lisân, is to make this description untrue. Rather let it be in the plain on this side Jordan northward, near the base of the mountains. It will then be in full view, both from Pisgah and from the heights east of Bethel. Lot "lifted up his eyes, and beheld all the circuit of the Jordan, that it was well watered, . . . even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Then Lot chose him all this circuit of the Jordan and "journeyed east," and dwelt in the cities of the circuit, which can be no other than the circle before us. Lot could not have seen a plain wide and broad at the other end of the Dead Sea, had there been a second, nor would he have journeyed east to go there. One can hardly allow him to choose the circuit of the Jordan, journey east to reach it, and then make him, for some unaccountable reason, prefer and transport himself with all his flocks to the southern coast of the Dead Sea, forty-five miles away.

Again, the course of the earliest recorded expedition in history, of the four Assyrian kings, is clear. From the east they came to "mount Seir, unto El-paran, which is by the wilderness" of the south. "And they returned, and came to . . . Kadesh, and smote all the

¹ Denteronomy xxxiv: 3.

² Genesis xiii: 10.

בּלְרַבּבָּר הַבַּרָבֵן.

Ibid. verse 11.

country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar" or En-gedi, which is 'Ain Jidi across the sea. Surely, now, if the five kings had dwelt at the south of the Dead Sea, they would have been overthrown before this in battle there. four kings would not have left them behind. Their natural course is northward, and the five kings are yet to be attacked. They proceed. and find the five kings before them, ready for battle in the vale of Siddim, having come down to that point from the cities of the plain. The latter were defeated and dispersed. But the victorious invaders went on to Sodom, where they found Lot still residing: they took his goods, as well as the food and the spoils of the other cities, and de-If, now, this had occurred at the southern end of the Dead Sea, which way would they have departed? Most likely eastward: certainly not backward past En-gedi again; nor, with any probability, northward on the east of the Dead Sea. Abram near Hebron, hearing what had befallen his nephew Lot at the north end of the Dead Sea, started northward to the rescue, and smote the Assyrians at the sources of the Jordan, and pursued them unto Hobah' on the left hand of Damascus. Had the five cities been at the south of the Dead Sea Abram would have sallied out south-eastward from These victors manifestly would not have carried Lot past his uncle on his own side of the sea, nor, by going up the eastern side, have given Abram the advantage of heading them off at the northern end.

On the return of Abram, the king of Sodom went out to meet him at the valley of Shaveh, which is the king's dale, and Melchizedek, king of Salem, priest of the most high God, brought forth bread and wine. The expression in Hebrews is "Abraham returning from the slaughter of the kings," and the impression given by the narrative is, that he brought Lot home before he himself reached his own, and that at the same time the two kings came out only a little way to meet the conqueror of Chedorlaomer and his allies, and not that they came up to Hebron from the far end of the Dead Sea.

As late as seven and six hundred years before the coming of our Lord, Isaiah and Jeremiah associate Zoar with Heshbon, Elealeh, and the waters of Nimrim, all which are well-known to be north of the Dead Sea.

These three narratives are quite sufficient to establish the locality

1 Genesis xiv: 6, 7.

³ Ibid. verses 17, 18.

⁹ Ibid. verse 15.

- 4 Hebrews vii! 1.
- ⁶ Isaiah xv: 4, 5, 6. Jeremiah xlviii: 34.

of the ancient city Zoar. The modern town of Josephus, Eusebius and the Crusaders, must have been another place of the same name. Of the five ancient cities, Zoar was "the little" one that was spared as a refuge for Lot, in acceptance of his petition. Heretofore it had been called Bela. It was reached between dawn and the rising of the sun. It remained to fall within the view of Moses from Pisgah. From "Jericho, the city of palm trees, unto Zoar," was equivalent to denoting the double plain, from one side to the other. Its eastern border, where the mountains fall upon it, are all beneath the eye of one standing on either summit of Jebel Sîâghah.

With the exception, therefore, of those doubtful words "unto the utmost sea" we find that the view described is actually visible even in its evident limits, and possibly, even more. Here is no need of aught to be imagined or supplied at the suggestion of what is present. A spiritual elevation to see what is beyond would add little to the extent of the prospect, and nothing to its sublimity.

K. Respecting the burial-place of Moses. The last command of Jehovah contained the words, "And die in the mount whither thou goest up." 3 That mount was the hill Pisgah. 3 After the death of Moses it is added: And the Lord "buried him in a valley in the land of Moab, over against Beth-peor." 4 The preposition here is mûl,5 whose ordinary and essential signification is "before" generally "immediately before." It may mean "at or beside," but at the same time "before, over against, close by "yet "in front of." The meaning of the designation "over against" would be in a valley facing Beth-peor, very much as Jeshimon and Jericho are in front of Pisgah and Beth-peor. As we have already seen, a spur runs down from the second summit of Jebel Şîâghah, Peor, to Wâdî 'Ayûn Mûsâ, where it ends in a little knoll; and that the extremity of the last summit, Pisgah, falls off by terraces toward the west and the plateau of Wătât en-Na'am. The burial-place of the leader, lawgiver, seer, may have been high in this broad valley between the two. A spot looking over against the land he longed to enter, would be his fitting resting place. Or, it may have been in the greater, inner and more retired Wâdî Haïsâ. Both were below the sanctuary of the abomination of the Moabites; but we may suppose that the command of Jehovah had already been executed

¹ Dean Stanley, art. Moses in Smith's Bible Dictionary. Cowley's poem To the Royal Society. Chiswick ed., vol. I., p. 283. Macaulay, Essay on Bacon, Amer. repr., p. 287.

- ² Deuteronomy xxxii: 50.
- ⁸ Ibid. xxxiv: 1.
- 4 Ibid. verse 6.
- בדל י

here at the time of the revenge upon the Moabites and the extermination of the Midianites, "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." Such overthrow would certainly commence at the greatest shrine of Baal on the highest mountain. And yet he who had been worshiped here was loth to have the body of Moses buried so near.

IV. From correspondence with historical descriptions.

A. Respecting Mount Abarim. Josephus in his recital of the death of Moses does not mention Mount Nebo, but Mount Abarim only, which we find synonymous with the summit of Pisgah. They who accompanied him to the place where he was to vanish out of sight, following and weeping, were the senate, Eleazar the high priest, and Joshua their commander. "Now as he was come upon the mountain called Abarim (namely a lofty height lying over against Jericho, affording those who stand upon it a view of the best and greatest part of the land of Canaan), he dismissed the senate. And as he was about to embrace Eleazar and Joshua, still talking with them, a cloud suddenly stood over him, and he disappeared in a certain valley. Yet he wrote in the holy books that he died, fearing lest it should be said, that, because of his extraordinary virtue, he had gone to God." "

One cannot but contrast the human account with the divine;—a hero exhorting those that were near him not to render his departure so lamentable, and they restraining themselves, though weeping still towards one another; and the incomparable prophet, whom Jehovah knew face to face, ascending the mount alone to meet the Lord there, for a complete revelation of the Land of Promise, the view whereof should change into that of which it was the type, for no farther parting, but for transformation into the image of Him of whom he had been a type, as guide and ruler and mediator of the chosen people.

- ¹ Deuteronomy xii: 2, 3.
- ² Jude 9.
- 3 ° Ως δ'έπὶ τῷ ὁρει τῷ 'Αβαρεῖ καλουμένος ἐγένετο τοῦτο δ' ὑψηλὸν 'Ιεριχοῦντος ἀντικρὺς κεῖται, γῆν ἀρίστην τῶν Χαναναίων καὶ πλείστην παρέχον τοῖς ἐπ' ἀντοῦ κατοπτεύειν ἀπέπεμπε τὴν γερουσίαν, ἀσπαζομένου δὲ καὶ τὸν 'Ελεάζαρον ἀντοῦ καὶ

Ίησοῦν, καὶ προσομιλοῦντος αὐτοῖς ἐτινέφους αἰφνίδιον ὑπὲρ αὐτοῦ στάντος, ἀφανίζεται κατά τινος φάραγγος, γέγραφε δ' ἀυτὸν ἐν ταῖς ἱεραῖς βίβλοις τεθνεῶτα, δείσας μὴ δι' ὑπερβολὴν τὴς περὶ αὐτὸν ἀρετῆς πρὸς τὸ θεῖον αὐτὸν ἀναχωρῆσαι τολμήσωσιν εἰπεῖν. Antig. Jud. Lib. IV. 8. 48. The passage, however, is quoted simply to show that at the time of Josephus Abarim, not Nebo, was regarded as the scene of Moses' death.

Under the head of Abarim an important passage occurs in the Onomastikon.

The words of Eusebius are:

"Abarim, the mountain in which Moses died: it is said, also, to be mount Nabau, and it is the land of Moab over against Jericho beyond the Jordan upon the summit of Phasgō. And it is pointed out in going up from Libias toward Heshbon, called by the same names, hard by mount Phogōr also bearing this name to the present time, thence also the region is still called Phasgō."

The words of Jerome are:

"Abarim, the mountain on which Moses died. It is said also to be Mount Nabau in the land of Moab opposite Jericho beyond Jordan, on the brow of Phasga. And it is pointed out in the ascent from Livias to Heshbon, still called by its ancient designation next to mount Phogor, which retains its olden name, from which the region round about it until now is called Phasga." ²

These terms accord most happily with the location and character of the summit of Jebel Siaghah. Abarim "is said to be mount Nebo," "right opposite Jericho." The position is on the summit of Phasga, Pisgah. It is easily pointed out to one going up or ascending from Libias to Heshbon, whose appellations are handed down from former times as standing in connection with mount Peor, an ancient name also still retained, from which the region around then derived the appellative Pisgah. Phogōr, and Bethphogōr are the forms of the LXX for Beth-peor: Phasgō and Phasga are transliterations of Pisgah. The old confusion between the names Pisgah and Peor would seem perpetuated here still, had we not already found Peor to be one of the summits of Pisgah. These indications are precise to the last degree for the position of Abarim, Pisgah and Peor, and go to show

¹ 'Αβαρείμ, δρος ἐν ῷ Μωϋσῆς ἐτελεύτα. λέγεται δὲ εἶναι δρος Ναβαύ, καὶ ἐστιν ἡ γῆ Μωὰβ ἀντικρὺ 'Ἱεριχὼ ὑπὲρ τὸν 'Ἰορδάνην ἐπὶ κορφήν φασγώ, καὶ δείκυνται ἀνιόντων απὸ Λιβιάδος ἐπὶ Ἐσεβοῦν τοῖς αὐτοῖς ὁνόμασι καλούμενον, πλησίον τοῦ φογὰρ δρους, οὕτω καὶ εἰς δεῦρο χρηματίζοντος, ἔνθα καὶ ἡ χώρα εἰς ἔτι νῦν ὀνομάζεται Φασγώ, Ed. Larsow et Parthey, p. 6. Abarim, mons in quo mortuus est Moses. Dicitur autem et mons esse Nabau, in terra Mo ab contra Jericho supra Jordanem in supercilio Phasga. Ostenditurque ascendentibus de Liviade in Esbum antiquo hodieque vocabulo juxta montem Phogor, nomen pristinum retinentem, a quo circa eum regio usque nunc appellatur Phasga. Ibid. p. 7.

that all at different times were names for the same centre and adjacent region.

Libias lay somewhere between Jericho and Heshbon on the eastern plain of the Jordan. Josephus says "Bētharamphtha, which was a city also, having surrounded with walls, he proclaimed as Julias, after the wife of the emperor." 1

But the empress Livia did not receive the name of Julia until after the death of Augustus, A.D., 14, fifteen years subsequent to the building of the wall round the city, not later than B. C. 1. Libias, then, must have been the original name of the place: likewise indicated by the fact that long before the time required by this statement Josephus mentions Libias as among the twelve cities Alexander had taken from the Arabians.² Herod, therefore, may have named the place at its founding Libias in honor of Livia Drusilla the wife of Augustus, his Roman patron and friend, and afterward, on the completion of the fortifications, perhaps equivalent to rebuilding the city, he formally renamed the place Julias, in compliment to the royal matron as she assumed her new title.

This is sustained by Eusebius and Jerome. Eusebius: "Bethramphtha, is a name given among Assyrians; but it is now called Libias."

Jerome: "Betharam, a city of the tribe of Gad near to the Jordan, which is called Bethramphtha by the Syrians, and by Herod was named Livias in honor of Augustus."

Again: "Libias, of which mention is not once made in this book about Hebrew places, is a city across the Jordan, constructed or restored in honor of Livia, mother of Tiberius, from whom also it received the name Libias, according to the testimony of Eusebius in the Chronicon. This is the same place with that called Betharan in the Scriptures, in the allotment of the tribe of Gad."

- ¹ Βηθαραμφθά δὲ, πόλις ἢν καὶ αῦτη, τείχει περιλαβὼν, Ἰουλιάδα ἀπὸ τοῦ αὐτοκράτορος ἀγορεύει τῆς γυναικός. Antiq. Jud. Lib. XVIII. 2. 1.
- Ήσαν δ' αὐται, Μήδαβα, Ναβαλλὸ,
 Λιβιὰς, κ. τ. λ. Antiq. Jud. Lib. XIV.
 4.
- ^a Βηθραμφθὰ, παρ' 'Ασσυρίοδες αὐτη δέ 'εστιν ἡ νῦν καλουμένη Λιβιάς. Ed. sup. cit. p. 112.
- ⁴ Betharam, civitas tribus Gad juxta Jordanem, quæ a Syris dicitur Beth-

- ramphtha, et ab Herode in honore M. Augusti Livias cognominata est. Ibid. p. 113.
- Libias, cujus non semel in hoc libro de locis Hebraïcis fit mentio, urbs est trans Jordanem, in honorem Livîæ matris Tiberii exstructa vel reparata, á qua et *Libiadis* nomen accepit teste Eusebio in Chronico. Hanc eadem esse cum ea, quæ *Betharan* in Scriptura dicitur, in sorte tribus Gad.

In the Chronikon Eusebius briefly says, "Herod founded Tiberias after the name of the emperor Tiberius: likewise Libias."

Under the head of Araboth Moab, they again speak of Libias in connection with Peor.

Eusebius: "Arabōth Mōab, where the people were numbered the second time. Aquila: At the level places of Moab. Symmachus: To the plain of Moab, which is near the Jordan against Jericho. And it is a place at the present time pointed out by the side of mount Peor, which lies close at hand to those going up from Libias to Heshbon of Arabia over against Jericho." ²

Jerome: "Araboth Moab, where the people were the second time numbered, which Aquila interprets the low or level lands of Moab, this being his custom, in order that the desert on account of its level character may be translated by $\delta\mu a\lambda\dot{\gamma}\nu$, i.e., level and plane. Symmachus, again, for Araboth Moab translated: The plains of Moab. And up to the present day there is a place which is so called next to mount Peor, as one goes up from Libias to Heshbon in Arabia over against Jericho." ³

Beth-aram yet awaits identification by local research, yet it may be safely considered to be Tell er-Râmeh, or not far from it, in the midst of the eastern plain. On the one hand it lay beside or beneath Mount Peor, while on the other it lay at a fixed distance, five Roman miles, south of Beth-nimrah. Thus the two writers of the Onomastikon agree in saying, "Bethnamran, beyond Jordan, which the tribe of Gad built. And it is now the village Bethnamaris at about the fifth mile to the north of Libias." This Bethnamaris is clearly the present Nimrîn, just about somewhat less than five miles north of Tell er-Râ-

' Ἡρώδης ἔκτισε Τιβεριάδα εἰς δνομα Τιβερίου Καίσαρος, ὁ αὐτὸς Λιβιάδα, Ed. Schoene, p. 148.

* 'Αραβῶθ Μωὰβ, ἔνθα δείττερον ἡριθμήθη ὁ λαὸς. 'Ακύλας πρὸς ὁμαλὰ Μωὰβ.
Σύμμαχος ἐπὶ τὴν πεδιάδα τῆς Μωάβ, ἤ ἐστιν
ἐπὶ τοῦ 'Ιορδάνου κατὰ 'Ιεριχώ, καὶ ἐστι
τόπος εἰς δεῦρο δεικνύμενος παρὰ τῷ ὁρει
Φογώρ, δ παράκειται ἀνιόντων ἀπὸ Λιβιάδος
ἐπὶ Ἑσεβοῦν τὴς 'Αραβίας ἀντικρὰ 'Ιεριχώ.
Ed. sup. cit. p. 46.

Araboth Moab, ubi secundo numeratus est populus, quod Aquila interpretatur humilia sive æqualia Moab,

hanc habens consuetudinem, ut eremum propter planiciem $\delta\mu\alpha\lambda\hat{\gamma}\nu$ id est sequalem interpretetur et planam. Denique Symmachus pro Araboth Moab campestria Moab transtulit; et est usque hodie locus juxta montem Phogor, euntibus a Liviade in Esebon Arabise contra Jericho, qui ita appellatur. Ibid. p. 47.

⁴ Numbers xxxii: 36.

• Βηθναμράν, πέραν τοῦ Ἰορδάνου, ἡν φκοδόμησε φυλὴ Γάδ. καί ἐστι νῦυ κώμη Βηθναμαρὶς ὡς ἀπὸ σημείον ε΄ Αιβιάδος ἐν βορείοις. Ed. sup. cit. p. 116. meh. Libias then was Beth-aram, a border town of the tribe of Gad in the plain near the Jordan, about equally distant from Beth-nimrah, Nımrın, and Beth-peor, Jebel Şıaghah.

Araboth Moab was that part of the plain which lay between Mount Peor and the Jordan down below Jericho. Even to the time of Eusebius the position was still pointed out alongside of the mountain. peared, too, in making the ascent from Libias to Heshbon. of the verb "to point out" shows that Peor was a little distance away. Now, to one ascending from Libias to Heshbon by way of the route of Wadi Hasban, before entering the hills the plain of Araboth Moab stretched away toward the south. Beyond the little hills of the promontory's breaking up immediately below, the single termination of Jebel Siaghah stood conspicuously forth. No more prominent point could present itself to be pointed out than Mount Peor or Pisgah, from the lower part of the route from Libias to Heshbon, Peor as a round head, high and bold, Pisgah as a great hill on the right, offering no salient point. Only once does Peor go quite out of sight, on entrance among the little hills of gorgeous sandstones of every red and violet hue. Emerging above them the route follows the crest and the high mountain-side, north of and far above the wadi-Here for a distance of between two and three miles, all three summits of Jebel Siaghah, the ruin-bound brow of Peor most conspicuous among them, stand out in plain sight, lifting themselves clear of the intervening ridge, Sărâbît el-Mŭshăqqăr. Another ascent to Heshbon may have been taken by the excellent Roman road over the broad ridge Sărâbît el-Mŭshăqqăr between Wâdî Hasban and Wadi 'Ayun Musa. While Libias may not have been so far south as to make the latter the most direct route, still it may have been chosen by many wayfarers, and to them, of course, the whole range of Nebo, Peor and Pisgah lay exposed on the right in full view through the route, uprising in its grandest proportions, as far as the top of el-Mushaqqar.

B. Respecting Nebo. Here we turn again to the Onomastikon.

Eusebius says: "Nebo, a mountain beyond the Jordan over against Jericho in Moab, where Moses died. And it is shown even till now at the sixth mile-mark from Heshbon toward the west." 1

¹ Ναβαϊ, όρος ὑπὲρ τὸν Ἰορδάνην ἀπέναν- σηνείον Ἐσβοὺς εἰς δυσμάς. Ed. sup. cit. τι Ἰεριχοῦς ἐν τῆ Μωάβ, ἔνθα ἐτελεύτησε p. 294.
Μωϋσῆς, καὶ δείκνυται εἰς ἔτι νῦν ἀπὸ ς΄

Jerome: "Nabau, which in the Hebrew is called Nebo, a mountain over Jordan opposite Jericho, in the land of Moab, where Moses died. It is also pointed out down to the present moment, in the sixth mile from the city Heshbon over against the eastern quarter." ¹

Mount Nebo 1,500 years later than the time of Eusebius is pointed out even till now in Jebel Nebâ', south-westward of Hasbân just about six Roman miles, coming round by the plain and along the ridge of the mountainous range. Peor lies an English mile and a quarter, Pisgah a mile and a half farther down westward at the end of the range. While Josephus regarded Abarim as the scene of Moses' death, these Christian writers believe Nebo to have been the memorable spot.

What may have been meant by "over against the eastern quarter" is not clear, unless there be a copyist's blunder of orientalem for occidentalem.

For the city Nebo these authorities in the same work give quite a different locality.

Eusebius: "Nabōr, is a city of the children of Reuben in the country of Canaan, of which Isaiah makes mention in the vision against the land of Moab, and Jeremiah also. . . . And now Nabab is shown as a deserted place distant from Heshbon eight miles toward the south." ²

Jerome: "Nabo, a city of the sons of Reuben in the region of Gilead, of which Isaiah speaks in the vision against Moab, as also Jeremiah. . . . But even to the present day Naba is shown as a desert place, distant from the city of Heshbon eight miles against the southern quarter." ³

This indication of direction "south," would be just as near the truth for Jebel Nebâ' as was the "west" of Eusebius. The Greek word, however, may mean "south-west" equally well, and then the direction for the city would be exactly that of Mount Nebo from Heshbon. The distance would be close to the truth, too, as the site already considered

¹ Nabau, quod hebraice dicitur Nebo, mons supra Jordanem contra Jerichum in terra Moab, ubi Moses mortuus est. Et usque hodie ostenditur in sexto milliario urbis Esbus contra orientalem plagam. Ibid. p. 295.

² Ναβὼρ, πόλις νἱῶν 'Ρονβὶν ἐν χώρᾳ Χαναάν, ἢς καὶ 'Ησαἰας μέμνηται ἐν ὁράσει τῆ κατὰ τὴς Μωαβίτιδος, καὶ 'Ιερεμίας. καὶ δείκνυται νῦν ἔρημος ἡ Ναβὰβ διεστῶσα Ἐσβοὺς σημείοις η' εἰς νότον. Ed. sup. cit. p. 294.

³ Nabo, civitas filiorum Ruben in regione Galaad, cujus meminit Isaias in visione contra Moab, et Jeremias. . . . Sed et usque hodie ostenditur desertus locus Naba, distans a civitate Esbus millibus octo contra meridianam plagam. Ibid. p. 295.

for the city Nebo, if it is not to be separated from the mountain; for the ruins of el-Mukhaiyăt were found to be between one and two miles south of the summit of Nebâ', which we have just seen was placed at six Roman miles from Heshbon. So far as these indications are concerned this position accords sufficiently well with all we know and all we might naturally expect for the station of the city Nebo.

On the other hand, if it be not taken for granted that the town was on Mount Nebo, the associations of the former would place it in a very different quarter. In the denunciation of Jeremiah it is specified first as the most prominent of all Moab's idolatrous cities: then follows Kirjathaim, afterward Horonaim, Luhith, Aroer and Dibon. Nebo was a city of Moab against which Heshbon and its region are described as devising evil.' In Isaiah's burden of Moab, Nebo is enumerated between Dibon and Medeba.2 In the days of Moses Nebo was reckoned between Kirjathaim and Baal-meon.3 A still more definite intimation is given in the record of Bela, son of Azaz, "who dwelt in Aroer, even unto Nebo and Baal-meon," 4 in whose time the city of Nebo must have occupied a spot from Aroer a little short of Baal-meon, for the latter is given as the farthest limit of Bela's dwelling-range. Nebo the town then could not have been farther away: whereas Nebo the mount lay fully five miles to the north-west. A comment of Jerome seems to indicate this very neighborhood for the city. "He is gone up over Nebo and over Medeba, the excellent cities: a whole province shall For in Nebo was the sacred idol Chemosh, which is known by another name, Beelphegor." 5 These indications seem to point to a site south of Madeba eastward of Ma'in for the city of Nebo.

But all these ruins in their present dimensions are too small for the wants of the city Nebo which must have been one of the chief centres of Moab. According to another translation the witness of the Moabite stone reads "And Chemosh said to me, go take Nebo against Israel. (And I) went in the night, and I fought against it from the break of dawn till noon, and I took it, and slew in all seven thousand (men, but I did not kill) the women (and ma)idens, for (I) devoted (them) to Ashtar-Chemosh; and I took from it (the ves)sels of Jehovah

ban nobiles civitates. Ululabit universa provintia. In Nabo enim erat Chamos idolum consecratum quod alio nomine appellatur Beelphegor. *Comment* sup. Isaiah xv: 2.

¹ Jeremiah xlviii: 1, 2.

² Isaiah xv: 2.

³Numbers xxxii: 37, 38.

¹¹ Chronicles v: 8.

Ascendit super Nabo et super Meda-

and offered them before Chemosh." 1 Seven thousand men represent at least thirty-five thousand inhabitants, a very large number for any of the cities of Moab. Taking the present city of es-Sălt as a standard of comparison, a city almost without improvement on ancient plans of building or manner of life, into which possibly four thousand people gather at night, Heshbon may have sheltered eight thousand inhabitants, Medeba six, and Baal-meon five thousand people of all sexes and ages. The people all were pastoral; they gathered in little towns and villages thickly scattered over the rising grounds of the land, and did not congregate in large centres. So now we find little clusters of ruins every half-mile in many parts of Moab. There is no 'Amman is the largest of the old great metropolis in the country. cities, but 'Amman was city, country, and all for the children of the half-brother of Moab. Its ruins now, of the city in its latest prosperity of Roman and Christian times, would not indicate a population of thirty-five thousand. In ancient times its citadel site could not-have made room for one-fifth part that number. And so that number is far too great for Nebo. Undoubtedly in ancient times population in the Holy Land was dense, far more so than its present towns would lead one to suspect; but it must be remembered that in this case nearly all the cities of Moab were within a distance of fifteen miles, and that as Medeba, Baal-meon, Kirjathaim, Jahaz, Aroer, Dibon were close by, Nebo could not have been so much greater than they. Still a large ruin is required for Nebo, larger than any the mountain affords.

Again, this region does not suit the character of "desolation" or "desert place." It is true these words may be interpreted as meaning simply "forsaken" or "unfrequented" at that time. Around Mount Nebo were high places of Baal, which surely would not be situated in any barren region, as this is far from being. Yet, the very house of Peor, the abomination of the Moabites, was converted into a basilica, probably a Christian church, and, possibly, in the very days of Eusebius and Jerome.

וֹאִשְׁרִג בַּלָּשִׁ שִׁבְעַח אֲלָפּוֹ וִאָּשׁ כַּס כָא בַּשִׁ כִּלְכַלֻּעַ הַשִּׁחְרַת עֵד צָּחְׁרָם וָאִּחְיָה עַלְ יִשְׁרָצִל וַנָּאָן הָלְּדְּ בִּפְּלָּט וֹאִלְּשְׁחִם וֹיּאָמֶר לָּי כְּמִשׁ לֵבְּ אָּחוֹ אֶּת נְבֹחִי

יְּחָרְגְתִּין בְּבְרוֹז (וְּיְן הַיְּחָ כֵּ לְעַשְׁחּ וְּהְּלֵוֹלְי כִּתְּי הָּחְ רִּשְׁחִ בִּשְׁחַ (בְּּוֹלֵי בְּמִשׁ הָתָרְמְוֹהִי הָם נְּפְנֵי כְמִשׁי יְּשָׁחָב הָם נִּפְנֵי כְמִשׁי Lines 14–18. Rendering of Dr. Ginsburg, The Moabite Stone, pp. 6, 7. For these reasons the indication south of Heshbon "eight miles" ought to be proven by a thorough examination of the ground.

The Moabite stone shows that Nebo or Nobah the city was on the strongly contested border-land between Israel and Moab, which fell along a line running from Baal-meon through Nebo and Medeba to Jahaz. This would be a point about three miles south of Medeba and two miles east of Meon in a district which promises no better for a desert place than the mountains of Abarim. It is a country rolling in dry, bare hills down towards the valley of the Zărqâ Ma'în, yet the soil must be as rich and deep as that of the Mishor of Mêdēba,² and of the hills on the south-east. Nebo the town must await this search.

May it not be that this name of Nebo the city or place, in contradistinction from the mountain, is a synonym of "Nophah which reacheth unto Medeba." In this passage Nophah, as a locality, might without difficulty be identical with the Nobah, of Gideon's route when in pursuit of the princes of Midian, and yet be little farther than Jogbehah away from Succoth. The form of the Moabite stone for Nebo is N-b-h, the very same radicals, except the last, which is the softer breathing.

¹ Dr. Robinson carefully distinguishes between city and mount. "In one place (Numbers xxxiii: 47) it is uncertain whether the name Nebo is to be understood of a mountain or a town. In all the other passages relating to this region Nebo is undoubtedly a town or city; taking its name from the mountain, or giving name to the latter, and of course situated near it. Thus Nebo is enumerated with other cities, mostly in connection Heshbon and Eleale, and especially with Baal-Meon, now Mâ'în, an hour south of Heshbon. It follows, that both the mountain and town of Nebo were on the western verge of the high plain, not far distant from Heshbon With this accords also the and Maon. account of Eusebius and Jerome; that in their day Mount Nebo was pointed out six miles west of Heshbon; and also the deserted city Nebo eight miles

south of Heahbon. The obvious inter pretation here is, that both mountain and town lay in a south-west direction from Heshbon; and if the relative distances are correctly given, then apparently the town must have been situated either further south than the mount, or else below the high brow of Pisgah, near the base of the height or cliff Nebo." Physical Geography of the Holy Land, p. 64.

- חַמִּרשׁר מֵרדְבָא '
- ⁸ Numbers xxi: 30.
- נפַת י
- יבה ל Judges viii : 11.
- Nófach ist unstreitig dieselbe stadt mit Nóbach Richt. 8, 11 vgl. Num. 32, 35, nicht aber dasselbe mit Nóbach Num. 32, 42. Ewald, Geschichte des Volkes Israel, Bd. II., s. 291, note 1.
 - line 14. נבה '

In the quotation of the last reference from the Onomastikon, a clause is omitted which pertains not at all to Nebo but to Kenath a place above seventy miles northward, a clause which has evidently fallen from the word above, Nabeoth, by the carelessness of some early transcriber.

C. Respecting Pisgah. The light we get from the same source is certainly very meagre.

Eusebius: "Phasga, a city of the Amorites. But it is also a mountain on the east of (the city) Phasga. Aquila renders it: The place hewn in stone. And the LXX elsewhere: The place of stone cutting."

Jerome: "Fasga, a city of the Amorites. It is, however, a mountain over against the eastern quarter of Fasga, for which word Aquila gives the exposition 'cut out.' But the seventy Interpreters also in a certain place have translated Fasga 'cut out.'"

The rendering of Jerome would seem to refer to the isolated character of the mount, precipitous on three sides, and completely cut off from Mount Nebo, as we have seen by Wâdî Haïsâ.

A tradition, lingered round these heights as late as shortly before the time of our Lord. We read how Jeremiah the prophet charged those of his people who were about to to be carried away captive to Assyria, that the law should not depart from their hearts, that they should not err in their minds when they came to see the images of silver and gold with their ornaments; and, "how the prophet having received divine warning commanded the tent and the ark to follow along with him, and how he went forth toward the mountain where Moses, having climbed up, beheld the heritage of God. And, having arrived, Jeremiah found a cave-residence, and thither he brought the tabernacle and the ark and the altar of incense, and he blocked up the door. And certain of those following having come to set marks as to the way there, were unable to find the place. But as Jeremiah perceived this, upbraiding them, he said that also unknown shall the place be even until God shall have gathered together again the congregation of the people and shall become gracious. And then the Lord shall set forth these things, and the glory of the Lord shall be revealed,

autem et mons contra orientalem plagam Fasga, pro quo Aquila interpretatur excisum. Sed et septuaginta interpretes Fasga in quodam loco excisum transtulerunt. Ibid. p. 359.



¹ Φασγά, πόλις τῶν 'Αμορραίων. ἐστι δὲ καὶ δρος πρὸς ἀνατολὰς Φασγά. 'Ακύλας, ἡ λαξευτή, καὶ οἱ ο΄ ἀλλαχοῦ τοῦ λαξευτοῦ. Ed. sup. cit. p. 358.

² Fasga, civitas Amorrhæorum. Est

and the cloud as it was manifested in the time of Moses; as also Solomon required that the place should be consecrated in an extraordinary manner." Occasionally a grotto is met with far down the sides of Pisgah or under Peor, one of nature's houses to shelter sometimes men, or more often flocks of partridges.

D. Respecting Ashdoth-pisgah. The references of the Onomasti-kon are decisive neither for "springs" nor for "roots" but for a town. Most probably they refer to a hamlet which existed in the vicinity of the fountains 'Ayûn Mûsâ, the springs of Pisgah.

Eusebius: "Asēdōth, a city of the Amorites, which belonged to the tribe of Reuben. It is called also Asēdōth Phasga, that is, 'hewn out.'"

"Asēdōth, still another city which Joshua took by siege, having killed its king." 3

Jerome: "Asedoth, a city of the Amorites, which fell to the lot of the tribe of Reuben: it is distinguished, also, by an added surname Asedoth Phasga, which in our tongue expresses 'cut out.'"

- "Asedoth, still another city—not the above-mentioned, nevertheless called by the same name—which Joshua subdued, having slain its king." ⁵
- E. Respecting the field of Zophim. The rendering of the Septuagint "and he led him to the watch-tower of the field" Eusebius and Jerome have raised into a locality.
- ι "Ην δὲ ἐν τῆ γραφῆ ὡς τὴν σκηνὴν καὶ την κιβωτον εκέλευσεν ο προφήτης χρηματισμού γενηθέντος αύτώ συνακολουθείν, ώς δὲ ἐξηλθεν είς τὸ ὁρος οὐ ὁ Μωυσης ἀναβὰς έθεάσατο την τοῦ θεοὺ κληρονομίαν. καὶ έλθων ο Ίερεμίας εὐρεῦ οἰκον ἀντρώδη, καὶ την σκηνην καὶ την κιβωτόν καὶ τὸ θυσιαστήριον τοῦ θυμιάματος εἰςήνεγκεν ἐκεῖ, καὶ την θύραν ενέφραξε, και προςελθόντες τινές των συνακολουθούντων ωςτε έπισημήνασθαι την όδόν, και ούκ ήδυνήθησαν εύρειν. ως δε δ 'Ιερεμίας έγνω, μεμψάμενος αύτοις είπεν ότι και άγνωστος ό τόπος έσται έως αν συναγάγη ὁ θεὸς ἐπισυναγωγὴν τοῦ λαού καὶ ίλεως γένηται, καὶ τότε ὁ κύριος αναδείξει ταῦτα, καὶ ὀφθήσεται ή δόξα τοῦ κυρίου καὶ ἡ νεφέλη ώς καὶ ἐπί Μωυσῆ ἐδηλοῦτο, ώς καὶ ὁ Σαλωμών ήξίωσεν ίνα ὁ τόπος καθαγιασθή μεγάλως. 2 Maccabees ii: 4-8.
- ² `Ασηδώθ, πόλις των 'Αμορραίων, η γεγονε φυλης 'Ρουβίν. λέγεται δὲ 'Ασηδώθ Φασγώ, δ ἐστι λαξευτή.
- ³ 'Ασηδώθ, άλλη αὕτη πόλις, ην ἐπολιόρκησεν 'Ιησούς τὸν βασιλέα ἀυτῆς ἀνελών. Ed. sup. cit. pp. 70, 72.
- ⁴ Asedoth, urbs Amorrhæorum, quæ cecidit in sortem tribus Ruben; appellatur autem addito cognomento Asedoth Phasga, quod in lingua nostra resonat abscissum.
- ⁵ Asedoth, alia hæc civitas, non quæ supra, licet eodem nomine vocetur, quam expugnavit Jesus rege ejus interfecto. Ibid. pp. 71, 73.
- Καὶ παρέλαβεν αὐτὸν εἰς ἄγροῦ σκοπιὰν ἐπὶ κορυφὴν λελαξευμένου. Numb.
 xxiii: 14.

Eusebius: "'The watching-place of the field,' a mountain of Moab. to which Balak led Balaam on the summit of the hewn-out mount situated over the Dead sea, and which is still shown not far distant from the Arnon." 1

Jerome: "'The watch-tower of the field,' is a mountain of the land of Moab, to which Balak, son of Sephor, conducted the prophet Balaam for the purpose of cursing Israel from its summit, which on account of its abrupt precipice is called 'cut off'; and it overhangs the Dead sea at no great distance from the Arnon." 2

These passages certainly read very much as though the good fathers were writing under a feeling of obligation to explain the phrases of the Septuagint, rather than from memory or knowledge of the ground. In the light of Numb. xxiii: 14, they must have known they were describing a portion of the top of Pisgah, so that whatever they may have to say about Pisgah and Peor, must be true of this; and yet here they connect this portion of the former with the Arnon. Arnon may be extended so as to cover the Zărgâ Ma'în, the spot is, indeed, not greatly remote therefrom. Nor is the term "overhanging the Dead sea" more than considerably stretched. Yet when they come to speak of this steep as hewn out like a ledge or cliff, or abruptly cut off, they are using terms entirely precise for these heights. the third summit, "the field of the observers," the descent on the north side and west end is too rapid to be walked down: the platform of the second, Peor, is subtended by little cliffs on the same faces, below which the mountain falls away in an uncomfortably steep manner.

The question naturally arises if the field of Zophim afforded sight of only a portion of Israel's encampment, why was the third summit chosen as a field of observation, instead of the second, Peor, lying before it, and commanding the entire plain? To which it may be replied, The third summit Zophim, is a little higher than either Peor or Pisgali; a watch-tower erected on it would overlook Pisgah toward the sea and Peor toward the plain. It affords a better outlook southwards toward Wadî el-Judaïd than either Peor or Pisgah. But chief of all, the

rum, in quem adduxit Balac filius Sephor Balaam divinum ad maledicendum Israel super verticem, qui propter vehemens præruptum vocatur excisus, et imminet mari Mortuo hand procul ab Arnone. Ibid. p. 13.

^{1 &#}x27;Αγροῦ σκοπία, δρος Μωάβ, ἐν ὧ ἤγαγεν Βαλάκ τὸν Βαλαάμ ἐπὶ κορυφὴν τοῦ λελαξευμένου υπερκείμενον της Νεκράς θαλάσσης. ὅ καὶ εἰς ἔτι νῦν δείκνυται οὐ μακρὰν τοῦ 'Αρνῶνος διεστώς. Ed. sup. cit. p. 12.

² Agri specula mons est Moabita-

country to be watched was not that of the Dead Sea, nor the desert of the lower Jordan plain, it was chiefly the northern outstretch from Nebâ' around to Ḥasbān and Zebbūd and down to the Jordan. The springs of 'Ayûn Mûsâ were most of all to be guarded, and so a point from which all those coming from the east might be, seen, must be selected. In commanding also the fountains of Dannea, this became a strategic spot.

F. Respecting Peor, the distance of Peor from Heshbon is given by Eusebius in the following way: "Dannaba, a city of Balak, son of Beōr king of Edom, after whom Job reigned. And there is now a village Dannea eight mile-posts from Areopolis. But there is another (Dannea) upon mount Peor seven mile-stones from Heshbon."

This is repeated in the same terms by Jerome "Dannaba, a city of Balak son of Beor king of Edom, after whom Job reigned, (although on this point I differ widely). And, down to this day, there is a village Dannaba at the eighth mile-stone of Areopolis to those passing the Arnon, and there is another Dannaba on mount Peor, at the seventh stone from Heshbon." ²

Areopolis and Dannaba the first, eight miles therefrom, were ecclesiastical towns southward, in Moab proper. The second Dannaba is not well defined by "upon mount Peor."

We have already seen that the Bedwân in giving the name el-Judaid to the fountains in the wâdî so called, voluntarily explained this to be the name given by their fathers when they came into possession of the country, to a place whose former name was Dâniyeh. This they pronounced Danea precisely; and it is, as certainly as anything can be from identity of terms alone, the other (Dannea) of Eusebius. Aside from the lintel of the Crusaders lying over one of the largest of the eight fountains, the only ruins in the immediate neighborhood are on a point perhaps a hundred feet high, on the Siâghah side of the wâdî below a branch from Nebâ' entering just below the springs. Here are the remains of half a dozen houses, foundation-walls of hewn blocks of good size, while the whole surface of the ridge is covered over with loose

regis Edom, post quem regnavit Job; licet mihi videatur longe aliter. et est usque hodie villa Dannaba in octavo milliario Areopoleōs pergentibus Arnonem; et altera Dannaba super montem Phogor in septimo lapide Esbus. Ibid. p. 169.

¹ Δανναβά, πόλις Βαλὰκ νίοῦ Βεὰρ βασιλέως 'Εδάμ, μεθ' δν ἐβασίλευσεν 'Ιώβ. καὶ ἐστι νῦν κώμη Δαννεὰ ἀπὸ η' σημείων τῆς 'Αρεοπόλεως. ἐτέρα δὲ ἐπὶ τοῦ Φογὰρ δρους ἀπὸ ζ' σημείων τῆς 'Εσβούς. Ed. sup. cit. p. 168.

² Dannaba, civitas Balac filii Beor

stones which show little or no squaring. If these were ever gathered into dwellings there was indeed a village worthy of the title here. Then, it would be a difficult matter to explain in what way these dwellings have become wholly scattered. It may have been done by the Bedwan to clear the place for a camping-ground, to which the site is well adapted and for which it appears to have been used.

The point of these references is that the mountains of Peor were seven miles distant from Heshbon. Reckoning the Roman mile at 4,854 English feet, we have a distance of 33,978 feet. The distance of the second or middle summit of Jebel Siaghah is 35,720 feet or six and three-quarters English miles, surface measurement by the odometer over Jebel Neba'. This is not by a straight course from Hasban to the top of Siaghah, but on the line from Hasban to Wadi Daniyeh. The correspondence certainly is sufficiently close.

Again for the mountain Peor our authors furnish the following brief indication.

Eusebius: "Phogōr and Bethphogōr, a mountain of Moab, to which Balak led Balaam. It is situated above what is now called Libias." 1

Jerome: "Fogor and Bethfogor, a mountain of the Moabites, to which Balak the king led Balaam the soothsayer, in the land over-hanging Libias." 2

The city of Beth-peor is said in quite the same terms by both authorities to be: "Bethphogor beyond the Jordan, a city of the children of Reuben close to mount Phogor opposite Jericho, six miles higher up than Libias." *

In this case Mount Peor is used for the whole mountain, instead of Pisgah. That the latter is really meant and would have been more precise, is clear from the foregoing passages.

The distance of six Roman miles of this mount from Libias affords a means of reciprocal identification. On the one hand, Beth-peor is thus bound by a fixed distance to a point at or near Tell er-Râmeh,

1 Φογώρ καὶ Βηθφογώρ, δρος Μωάβ, ἐν ἢ τὸν Βαλαὰμ ἡγαγεν ὁ Βαλάκ. ὑπέρκειται δὲ τῆς νῦν Διβιάδος καλουμένης. Ed. sup. cit. p. 362.

² Fogor et Bethfogor, mons Moabitarum, ad quem Balac rex adduxit Balaam hariolum in supercilio Liviadis. Ibid. p. 363. ⁹ Βεθφογόρ, πέραν τοῦ Ἰορδάνου, πόλις υἰῶν Ῥουβίν πλησίον τοῦ Φογὸρ ὁρους, ἀπέναντι Ἱεριχώ, ἀνωτέρω Διβιάδος σημείοις ς΄. Ed. sup. cit., p. 106.

Bethfogor, urbs filiorum Ruben trans Jordanem juxta montem Phogor, contra Jericho, sex millibus supra Liviadem. Ibid. p. 107. not far from the centre of the lower Jordan plain, which point, as we have already seen, is likewise definitely bound to Beth-nimrah, so linking, by a chain of certain length, Beth-peor with the waters of Nimrim. And so in point of fact, Jebel Siaghah does look down on the waters and tell of Nimrin, not much more than ten miles away. On the other hand, Beth-peor determined, we may measure our six Roman miles down to the plain, and so fall upon Libias.

The deity of the place is set down in the following terms.

Eusebius: "Beelphegör, to be interpreted: The image of indecency. And it is an idol in Moab, that is Baal, upon the mountain of Phegör." 1

Jerome: "Beelfegor, which is interpreted: An image of shame. It is, however, an idol of Moab by surname Baal on mount Phogor, whom the Latins call Priapus; and this topic has been more fully treated in the books of Hebrew questions." ²

- G. Respecting the stations of Balaam. Josephus states that the mountain which lay over the heads of the people of Israel, to which Balaam was brought by Balak with royal attendance, was distant sixty furlongs from the camp. He speaks with positive precision respecting an event and scenes of fifteen centuries before: yet seven miles from the brow of the second summit of Jebel Siaghah would fall short of the banks of the Jordan, or reach probably a little more than half-way across the plain.
- H. Respecting the place of Moses' burial. The authors of the Onomastikon simply interpret the proper name of the LXX who render the Hebrew,—possibly the Ai of Heshbon 'and lingering yet in Kharâb, Wâdî Haïsâ, possibly merely the elevation of an ordinary word for "valley" into a proper name,—as Gai, without professing knowledge of the place or attempting to give an indication.

Eusebius: "Gai, a mountain cleft of Moab, nigh to Beth Phogor, where they buried Moses." ⁶

- ¹ Βεελφεγώρ, ἐρμηνεύεται ἐίδος ἀσχημοσύνης. ἔστι δὲ εῖδωλον Μωάβ, δ ἐστι Βαάλ, ἐπὶ τοῦ Φεγώρ ὁρους. Ed. sup. cit. p. 102.
- ² Beelfegor, quod interpretatur simufachrum ignominiæ. Est autem idolum Moab, cognomento Baal, super montem Phogor, quem Latini Priapum vocant. Et de hoc in libris hebraicarum quæstionum plenius dictum est. Ibid. p. 103.
- ³ Βάλακος δ' αὐτὸς ἀφικνεῖται τὸν μάντιν σὰν βασιλικῆ ϑεραπεία φιλοτίμως ἀγόμενος εἰς ὁρος, ὅπερ ὑπὲρ κεφαλῆς αὐτῶν ἔκειτο τοῦ στρατοπέδου σταδίους ἀπέχον ἔξήκοντα. Antiq. Jud. Lib. IV. 6. 4.
 - ⁴ Jeremiah xlix: 3.
- · δ Γαt, φάραγξ τῆς Μωάβ, ἐγγὺς οἰκου Φογώρ, ἐνθα ἐθαψαν τὸν Μωϋσῆν. Ed. sup. cit. p. 138.

Jerome: "Gai, in Moab, which is to be interpreted as a valley of Moab beside Phogor, where Moses was buried." 1

Dr. Kruse in remarking on Seetzen's account of Nahr Suwaimeh states that "According to Hornius' Church-history, in the year 1656 A.D., a rock-tomb was found by Maronite shepherds on Mount Nebo, bearing the inscription "Moses servant of Jehovah," which the patriarch of Metaxat on Lebanon explained as the memorial record of Thereupon the Greeks, Maronites, Armenians, Franciscans, Jesuits, and Jews, strove among themselves for the ownership of this grave, till the Turks took forcible possession of it, in order to become the holders of all three graves of the great prophets, Mohammed, Jesus, and Moses. Finally, however, by the hand of Aga Jafer, they destroyed the tomb of Moses, and covered its entrance." 2 Whatever this may have been, its whereabouts appears to have been certainly not at the present Nebî Mûsâ on the western side above the northern end of the Dead Sea, from the conditions of locality 'on Mount Nebo' and of destruction. In the vicinity of the real Mount Nebo, the strongest claims as descendant of this tomb would be presented by Qăbr en-Nebî 'Abdullăh, already described, whose fallen grave, through some latent virtue or sanctity, has risen again from the dust, and stands forth to-day white and lifted up on its hill, attracting the eye to itself from Hasban on the one hand to Jebel Neba' on the other, as well as far down the wide plain of the Belga. To this, also, the Arabic name 'Abdullah adds its signification "servant of God," retaining even the form of the Hebrew 'Abd to this day. The spot, however, is not a valley.

There remains nothing now to add, save that my effort has been, First: To review the search and the searchers after Mount Nebo in

- ¹ Gai, in Moab, quod interpretatur vallis Moab juxta Phogor, ubi sepultus est Moses. Ibid. p. 139.
- ² Nach Hornius Kirchengeschichte wurde in dieser Gegend im J. 1656 von Maronitischen Hirten ein Felsengrab im Berge Nebo gefunden, mit einer Inschrift: משח עבר-רחרות, Moses der Knecht Gottes, welches der Patriarch von Metaxat auf dem Libanon für die Grabschrift Moses erklärte. Um den

Besitz dieses Grabes stritten sich nun die Griechen, Maroniten, Armenier, Franciscaner, Jesuiten, und Juden, bis die Türken sich desselben bemächtigten, um Besitzer aller 3 Gräber der grossen Propheten, Muhammeds, Jesu und Moses zu sein, endlich aber das Grab Moses durch den Aga Jafer zerstörten und den Eingang verschütteten. Commentare zu Seetzen's Reisen, s. 377, 378.

modern times, not mentioning Seetzen and Burckhardt, who endeavored to refer it to Jebel 'Attaraz, Pisgah and Peor no one ever having thought to find. Second: To go carefully over every acre of ground where these most interesting of all biblical localities in eastern Palestine might be, and to give complete descriptions of the summits not only, but of what might be observed from them. Third: To collect all references in the Scriptures to these sites, together with those of other places in any way connected, so as to show, on the one hand, that this range supplies every requirement, and on the other, that the chain, its heights, headlands, valleys, springs, ruins, even in minutest particulars fulfils and confirms the Bible. And fourth: To gather here what indications exist in history, and to show that these point to one and the same mountain-ridge and its promontory, as well as the inspired accounts. From such various and abundant evidence, there can be no question that Mount Nebo is found in Jebel Neba', and that the hill Pisgah is thus satisfied in the summits of Jebel Şîâ-The problems of the route of the Israelites, the stations of Balaam, the site of Peor, and the place of Moses' view of the land of Israel, not to recall other questions, are solved in the cluster of heights at the end of the range. No identification can be a demonstration perhaps; but so many agreements make us sure of the final summit of Jebel Siaghah as a definite, sacred spot, with scarce an exception, above all other places where heaven and earth have come together.

J. A. PAINE.

NATURAL HISTORY.

A LIST OF PLANTS

COLLECTED BETWEEN THE TWO ZARQAS EASTERN PALESTINE IN THE SPRING OF 1873.

RANUNCULACEÆ.

CLEMATIS, Linn. Bentham et Hooker, Genera Plantarum, I. p. 3. CIRRHOSA, Linn. Boissier, Flora Orientalis, Vol. I. p. 2. Oak forests, from Qiryet Tubneh to Jebel 'Ausha'.

ANEMONE, *Linn.* Benth. et Hook. Gen. Plant. I. p. 4. coronaria, *Linn.* Boiss. Fl. Orient. I. p. 11. Mountains from Hermon to Moab.

ADONIS, Linn. Benth. et Hook. Gen. Pl. I. p. 5. ÆSTIVALIS, Linn. Boiss. Fl. Orient. I. p. 17.

Abundant in all fields and open ground.

MICROCARPA, DC. Syst. I. p. 223. Boiss. Fl. Orient. I. p. 18. Hills to the north of the plain el-Belqâ.

MYOSURUS, Linn. Benth. et Hook. Gen. Pl. I. p. 5.

MINIMUS, Linn. Boiss. Fl. Orient. I. p. 19.

Pool borders between es Sălț and Ḥasbân.

RANUNCULUS, Linn. Benth. et Hook. Gen. Pl. I. p. 5.

Asiaticus, Linn. Boiss. Fl. Orient. I. p. 31.

Rich ground among rocks.

β. TENUILOBUS, Boiss. l. c. Wâdî-bottoms around es-Sălt.

MYRIOPHYLLUS, Russell. Boiss. l. c. p. 36.
Pine forests in the valley of the Zărqâ.

LATERIFLORUS, D.C. Syst. I. p. 251. Boiss. l. c. p. 53.

Borders of pools from Jebel 'Ausha' to el-Ḥimār.

TRACHYCARPUS, Fischer et Meyer. Boiss. l. c. p. 55. Wâdî-beds on Jebel Săwâdeh.

ARVENSIS, Linn. Boiss. l. c. p. 57.
Cultivated fields near Wâdî el-Ḥarâmîyeh.

NIGELLA, Linn. Benth. et Hook. Gen. Pl. I. p. 8.

DESERTI, Boiss. Fl. Orient. I. p. 67.

Stony grounds around es-Sălț.

ORIENTALIS, Linn. Boiss. l. c. p. 69.

Rocks and hedges on Răjmet es-Şauwânîyeh.

PAPAVERACE AL

PAPAVER, Linn. Benth. et Hook. Gen. Pl. I. p. 51.
RHÆAS, Linn. Boiss. Fl. Orient. I. p. 113.
Common in cultivated fields.

HYBRIDUM, Linn. Boiss. l. c. p. 117. Way-sides, gravelly ground.

HYPECOUM, Linn. Benth. et Hook. Gen. Pl. I. p. 54.

PROCUMBENS, Linn. Boiss. Fl. Orient. I. p. 124.

Terraces and rocky wadies above es-Salt.

FUMARIA, Linn. Benth. et Hook. Gen. Pl. I. p. 56.

PARVIFLORA, Lam. Boiss. Fl. Orient. I. p. 135.

Grassy bottoms in Wâdî 'Ayûn Mûsâ.

MICRANTHA, Lag. Boiss. l. c. p. 136.

Stony hill-sides, fields, hedges: abundant.

CRUCIFERÆ.

MATTHIOLA, R. Br. Benth. et Hook. Gen. Pl. I. p. 67. oxyceras, DC. Boiss. Fl. Orient. I. p. 155.

Ledges and hill-tops south of Jebel 'Ausha'.

NASTURTIUM, R. Br. Benth. et Hook. Gen. Pl. I. p. 68. officinale, R. Br. Boiss. Fl. Orient. I. p. 178.

Running water, frequent in the valleys of ez-Zărgâ.

FIBIGIA, Boiss. Med. Gen. I. p. 90.

ROSTRATA, Schenk. Boiss. Fl. Orient. I. p. 257. Stony heights from Jebel 'Ausha' to Jebel Nebâ'.

ARABIS, Linn. Benth. et Hook. Gen. Pl. I. p. 69.

AURICULATA, Lam. Boiss. Fl. Orient. I. p. 169.

Rocky wâdî-sides north-west of es-Sălț.

ALYSSUM, Linn. Benth. et Hook. Gen. Pl. I. p. 73.

CAMPESTRE, Linn. Boiss. Fl. Orient. I. p. 283.

Khirbet el-Meshtå, in the eastern part of el-Belqå.

EROPHILA, DC. Benth. et Hook. Gen. Pl. I. p. 75.

MINIMA, C. A. Meyer. Boiss. Fl. Orient. I. p. 303.

Rocky ridges west of es-Sält.

PRÆCOX, Stev. Boiss. l. c.

Hills and wâdies, among rocks.

VULGARIS, DC. Syst. II. p. 356. Boiss. l. c. p. 304.
Common on dry hills.

HESPERIS, Linn. Benth. et Hook. Gen. Pl. I. p. 76. SECUNDIFLORA, Boiss. et Sprun. Fl. Orient. I. p. 235. Walls and ledges, Jebel 'Ausha' and Wâdî ez-Zărqâ.

MALCOLMIA, R. Br. Benth. et Hook. Gen. Pl. I. p. 77.

CRENULATA, D.C. Syst. II. p. 456. Boiss. Fl. Orient. I. p. 229.

Hills along the northern border of el-Belqå.

SISYMBRIUM, Linn. Benth. et Hook. Gen. Pl. I. p. 77.

SOPHIA, Linn. Boiss. Fl. Orient. I. p. 216.

Valleys, Wâdî el-Ḥarâmiyeh to Jebel el-Măṣlûbiyeh.

IRIO, Linn. Boiss. l. c. p. 217.

Jebel 'Ausha' to the plain el-Belqâ.

RUNCINATUM, Lag. Boiss. l. c. p. 220.

Dry heights in the neighborhood of el-'Âl and es-Sâmik.

ERYSIMUM, Linn. Benth. et Hook. Gen. Pl. I. p. 79.

REPANDUM, Linn. Boiss. Fl. Orient. I. p. 189.

Fields on the northern slopes of Jebel 'Ausha'.

CRASSIPES, C. A. Meyer. Boiss. l. c. p. 206.
Dry highlands to the east of es-Sălt.

SINAPIS, Tourn. DC. Prodr. I. 217.

ARVENSIS, Linn. Boiss. Fl. Orient. I. p. 394. Lower portions of Wadi 'Ayan Masa.

HIRSCHFELDIA, Mænch. Meth. 264. DC. Syst. II. 618.

ADPRESSA, Mænch. Boiss. Fl. Orient. I. p. 390

Fields in the vicinity of Hasbân.

DIPLOTAXIS, DC. Benth. et Hook. Gen. Pl. I. p. 84.

ERUCOIDES, Linn. Boiss. Fl. Orient. I. p. 388.

Dry places from around es-Salt to the range of Mâdebâ.

ERUCA, Tourn. Benth. et Hook. Gen. Pl. I. p. 84. SATIVA, Lam. Boiss. Fl. Orient. I. p. 396.

Among the stones of Khirbet Zai on Jebel 'Ausha'.

CARRICHTERA, Adans. Benth. et Hook. Gen. Pl. I. p. 86. Velle, DC. Syst. II. p. 641. Boiss. Fl. Orient. I. p. 397.

LE, DC. Syst. 11. p. 641. Boiss. Fl. Orient. 1. p. 397. Highest uplands from el-'Âl to Ma'în.

CAPSELLA, Mænch. Benth. et Hook. Gen. Pl. I. p. 86. Bursa-pastoris, Linn. Boiss. Fl. Orient. I. p. 340. Fields, common.

SENEBIERA, Poiret. Benth. et Hook. Gen. Pl. I. p. 87.

CORONOPUS, Linn. Boiss. Fl. Orient. I. p. 363.

Pools and wadî-beds in the vicinity of es-Sălt.

LEPIDIUM, Linn. Benth. et Hook. Gen. Pl. 1. p. 87.

sativum, Linn. Boiss. Fl. Orient. I. p. 354.

Summit-ledges east of es-Sălț.

DRABA, Linn. Boiss. l. c. p. 356.

Dry fields on the edge of the plateau throughout.

- BISCUTELLA, Linn. Benth. et Hook. Gen. Pl. I. p. 91. Columnæ, Ten. Boiss. Fl. Orient. I. p. 321. Ledges on Jebel 'Ausha'.
- THLASPI, Linn. Benth. et Hook. Gen. Pl. I. p. 91.

 PERFOLIATUM, Linn. Boiss. Fl. Orient. I. p. 325.

 Rocky wâdies of the mountains, abundant.
- CLYPEOLA, *Linn*. Benth. et Hook. Gen. Pl. I. p. 93. JONTHLASPI, *Linn*. Boiss. Fl. Orient. I. p. 308. Wâdî-slopes, around rocks.

ECHINATA, DC. Syst. II. p. 328. Boiss. l. c. p. 309. Hill-sides west of es-Sălţ.

- ISATIS, Linn. Benth. et Hook. Gen. Pl. I. p. 94.

 ALEPPICA, Scop. Boiss. Fl. Orient. I. p. 382.

 Rocks and ridges to the south-west of Hasban.
- NESLIA, Desv. Benth. et Hook. Gen. Pl. I. p. 95.

 PANICULATA, Linn. Boiss. Fl. Orient. I. p. 371.

 Fields of el-Belqâ.
- OCHTHODIUM, DC. Benth. et Hook. Gen. Pl. I. p. 97. ÆGYPTIACUM, Linn. Boiss. Fl. Orient. I. p. 369. Wheat-fields and waste-patches of el-Belqâ.
- CRAMBE, Linn. Benth. et Hook. Gen. Pl. I. p. 98.

 HISPANICA, Linn. Boiss. Fl. Orient. I. p. 408.

 Neglected fields, from ez-Zărqâ to Jebel en-Năfai'îveh.
- ERUCARIA, Gærtn. Benth. et Hook. Gen. Pl. I. p. 100.

 ALEPPICA, Gærtn. Carp. II. p. 298. Boiss. Fl. Orient. I. p. 365.

 Rocky summits south of Khirbet Şîâghah.
 - MICROCARPA, Boiss. Diagn. Ser. I. No. 8, p. 47. Fl. Or. I. p. 366. Calcareous heights near 'Umm es-Summâq and el-'Âl.

CAPPARIDEÆ.

CAPPARIS, Linn. Benth. et Hook. Gen. Pl. I. p. 108.

SPINOSA, Linn.

E. PARVIFLORA, Boiss. Fl. Orient. I. p. 420.

Ledges along the plateau, west of Ḥasbân to Jebel Nebâ'.

RESEDACEÆ.

RESEDA, Linn. Benth. et Hook. Gen. Pl. I. p. 112.

LUTEA, Linn. Boiss. Fl. Orient. I. p. 429.

Above Kefr Hauda', on the north of Jebel 'Ausha'.

CISTINE Æ.

CISTUS, Linn. Benth. et Hook. Gen. Pl. p. 113.

VILLOSUS, Linn. Boiss. Fl. Orient. I. p. 436.

Dry hills and wâdies, common.

SALVIÆFOLIUS, Linn. Boiss. l. c. I. p. 438.

Cretaceous heights between Khirbet Sar and el-'Âl.

HELIANTHEMUM, Pers. Benth. et Hook. Gen. Pl. I. p. 113.

SALICIFOLIUM, Linn. Boiss. Fl. Orient. I. p. 441.

Arid eastern branches of Jebel 'Ausha'.

ÆGYPTIACUM, Linn. Boiss. l. c. p. 442.
Dry hills south of es-Sălt.

POLYGALEÆ.

POLYGALA, Linn. Benth. et Hook. Gen. Pl. I. p. 136.

Monspeliaca, Linn. Boiss. Fl. Orient. I. p. 469.

Chalky ridge just west of Nebî 'Ausha'.

CARYOPHYLLEÆ.

DIANTHUS, Linn. Benth. et Hook. Gen. Pl. I. p. 144. zonatus, Fenzl. Boiss. Fl. Orient. I. p. 501. Borders of grain-fields southward from Kharâb Hasbân.

TUNICA, Scop. Benth. et Hook. Gen. Pl. I. p. 145.

PACHYGONA, Fisch. et Meyer. Boiss. Fl. Orient. I. p. 522.

Eastern borders of el-Ghaur, Wățât en-Na'am.

GYPSOPHILA, Linn. Benth. et Hook. Gen. Pl. I. p. 146. ROKEJEKA. Del. Boiss. Fl. Orient. I. p. 543. Brick walls of Khirbet el-Meshtå.

SAPONARIA, Linn. Benth. et Hook. Gen. Pl. I. p. 146. vaccaria, Linn. Boiss. Fl. Orient. I. p. 525.

Waste places in Khirbet Zaî, north of Jebel 'Ausha'.

SILENE, Linn. Benth. et Hook. Gen. Pl. 1. p. 147.

CONIFLORA, Otth. B. Fl. Or. I. p. 578. Rohrb. Mon. Sil. p. 89. Field-borders on eastern ranges of Jebel 'Ausha'.

CONOIDEA, Linn. Boiss. l. c. p. 580. Rohrb. l. c. p. 92. Wheat-fields and fallow grounds, common.

GONOCALYX, Boiss. Diagn. Ser. I. No. 1. p. 38. Fl. Or. I. p. 587. Grain-fields and hedges, between the two Zărqâs.

VESPERTINA, Retz. Boiss. I. c. p. 588. Rohrb. l. c. p. 95.

Beds of shallow water-courses in the eastern Belqâ plain.

DICHOTOMA, *Ehrh*. Boiss. l. c. p. 588. Rohrb. l. c. p. 94.

Way-sides from es-Sălt to Ḥasbân.

Atocion, Jacq. Boiss. l. c. p. 600. Rohrb. l. c. p. 156.

Around Khirbet ed-Dîrăh, between ez-Zărqâ and Jebel 'Ausha'.

BREVIPES, sp. nov.

Perennis, semipedalis, puberula; caulibus e basi crassa lignescente perpluribus diffusis; foliis parvulis firmis lanceolatis acutis; cymis spiciformibus paucifloris simplicibus vel furcatis; floribus parvis distantibus solitariis vel geminis; calyce puberulo cylindraceo quinque-nervio; gynophoro subnullo; filamentis glabris; petalorum lamina parva rotunda emarginata.

A suffruticose perennial of many slender rigid vet fragile stems, springing from a broad irregular rootclump, at the top of a thick woody root-stock. Stems six to twelve inches long, spreading in all directions from the base, never upright, unbranched below the inflorescence, minutely-puberulent. Leaves at first close and squamose, soon distant, sessile, lanceolate, acute, three to four lines long, obscurely one-nerved, of only five to seven pairs beneath first flowers. Inflorescence spicatecymose, branches one to four inches long. Flowers on the plant numerous, on any one stem few, generally single, occasionally in pairs, borne on short downy pedicels, so short as to make many flowers appear sessile, most others subtended by leaves, and few free, all stiff and ascending. Calyx rarely more than two lines long, tipped with minute lanceolate teeth, and marked by only five broad grayish-green nerves. Petal-blade round, subentire, white with a dark centre: claw and filaments glabrous. Capsule as long as the calyx.

A species falling under section SUFFRUTICOSÆ of Rohrbach's Monograph, and most nearly allied to S. STENOBOTRYS, *Boiss. et Hausskn.* Rohrb. Mon. p. 195. It is, however, distinct in its more canescent stems, in

its narrower longer leaves, in its five-ribbed densely pilose not merely puberulous calyx, in its distinct carpophore, and in its emarginate petals.

Found on the southern slopes of Jebel Şîâghah toward Wâdî el-Jŭdaïd, April 19th, 1873.

LONGIPETALA, Venten. Boiss. l. c. p. 636. Rohrb. l. c. p. 211. Northern slopes of Jebel 'Ausha', Wadi el-Ḥaramiyeh.

HOLOSTEUM, Linn. Benth. et Hook. Gen. Pl. I. p. 148. UMBELLATUM, Linn. Boiss. Fl. Orient. I. p. 709. Wâdî-sides, under rocks and shrubs.

STELLARIA, Linn. Benth. et Hook. Gen. Pl. I. p. 149.

MEDIA, Linn.

y. Major, Koch. Boiss. Fl. Orient. I. p. 707.

Moist bed of Wâdî 'Ayûn Mûsâ.

ALSINE, Wahlenb. Lapp. 129. Boiss. Fl. Orient. I. p. 669.

DECIPIENS, Fenzl. Boiss. l. c. p. 684.

Rocky ridges west of es-Sălţ.

PICTA, Sibth. et Sm. Boiss. l. c. p. 687.

Terraces in the valley of ez-Zărqâ.

TAMARISCINEÆ.

REAUMURIA, Linn. Benth. et. Hook. Gen. Pl. I. p. 161.

PALÆSTINA, Boiss. Diagn. Ser. I. No. 10. p. 10. Fl. Or. I. p. 760.

Plains of el-Belqå.

MALVACEÆ.

ALTHÆA, Linn. Benth. et Hook. Gen. Pl. I. p. 200.

HIRSUTA, Linn. Boiss. Fl. Orient. I. p. 824.

Dry summits of Jebel Nebå' and Jebel el-Mäslübiyeh.

ACAULIS, Cavan. Boiss. l. c. p. 827.

Rocky ground from Mästäbeh to Ma'in.

APTEROCARPA, Fenzl. Boiss. Fl. Orient. I. p. 830. Heights north of the plain el-Belqa.

MALVA, Linn. Benth. et Hook. Gen. Pl. I. p. 201. SYLVESTRIS, Linn. Boiss. Fl. Orient. I. p. 819. Heights between Kharâb Ḥasbân and es-Sâmîk. BOTUNDIFOLIA, Linn. Boiss. l. c. p. 820.

Barren hills, from er-Rumaïmîn to Jebel el-Măşlûbîyeh

LINEÆ.

LINUM, Linn. Benth. et Hook. Gen. Pl. I. p. 242.

OBIENTALE, Boiss. Fl. Orient. I. p. 855. High ranges of Jebel 'Ausha'.

PUBESCENS, Russell. Boiss. l. c. p. 860.

Rocky limestone ground, abundant from Gilead to Moab

ZYGOPHYLLEÆ.

FAGONIA, *Linn*. Benth. et Hook. Gen. Pl. I. p. 267.

Arabica, *Linn*. Boiss. Fl. Orient. I. p. 907.

Ruins, from Khirbet el-Buq'ân to Kharâb Hasbân.

GERANIACEÆ.

GERANIUM, Linn. Benth. et Hook. Gen. Pl. I. p. 272.

TUBEROSUM, Linn. Boiss. Fl. Orient. I. p. 872.

Oak and pine forests of Jebel 'Ausha'.

ERODIUM, L'hér. Benth. et Hook. Gen. Pl. I. p. 272. CICUTARIUM, Linn. Boiss. Fl. Orient. I. p. 890.

Open, rocky heights, in the sod of banks and summits. GRUINUM, Linn. Boiss, l. c. p. 892.

Wâdî-slopes and way-sides, abundant around es-Sălţ. GLAUCOPHYLLUM, Aiton. Boiss. l. c. p. 895.

Shejărat eț-Țăbbâ'ah, northern slopes of Jebel 'Ausha'.

RUTACEÆ.

HAPLOPHYLLUM, A. Juss. Mém. Mus. XVI. p. 464. Rut. 81. t. 17.

Buxbaumii, *Poiret*. Boiss. Fl. Orient. I. p. 937.
Wâdî-beds in the Belqa plain, near Qăstăl and Zîzâ'.
TUBERCULATUM, *Forsk*. Boiss. l. c. p. 939.

Eastern limits of el-Ghaur, wadies in Wățat en-Na'am.

PEGANUM, Linn. Benth. et Hook. Gen. Pl. I. p. 287.

HARMALA, Linn. Boiss. Fl. Orient. I. p. 917.

Plains and vales, Tell el-Meshta to the Zărqa Ma'in.

RHAMNEÆ.

RHAMNUS, Linn. Benth. et Hook. Gen. Pl. I. p. 377.

PALÆSTINA, Boiss. Diagn. Ser. II. 1. p. 119. Fl. Or. II. p. 16.

Near Khirbet 'Umm el-Jauzeh, north of Jebel 'Ausha'.

ANACARDIACEÆ.

PISTACIA, Linn. Benth. et Hook. Gen. Pl. I. p. 419.

PALÆSTINA, Boiss. Diagn. Ser. I. No. 9. p. 1. Fl. Orient. II. p. 6. Rocks, mountains, Műkaïs to Yûjûz and 'Ayûn Mûsâ.

LENTISCUS, Linn. Boiss. l. c. p. 8.

Hedges, common on Jebel 'Ajlûn and Jebel 'Ausha'.

LEGUMINOSÆ.

ANAGYRIS, Linn. Benth. et Hook. Gen. Pl. I. p. 465.

FŒTIDA, Linn. Boiss. Fl. Orient. II. p. 24.

Thickets among the wâdies of Jebel Săwâdeh.

CALYCOTOME, Link. Benth. et Hook. Gen. Pl. I. p. 481.

VILLOSA, Vahl. Boiss. Fl. Orient. II. p. 36.

Dry mountain ridges, Jebel 'Ausha'.

ONONIS, Linn. Benth. et Hook. Gen. Pl. I. p. 485.

ANTIQUORUM, Linn. Boiss. Fl. Orient. II. 57.

Declivities in el-Ghaur up to the rocky plateau.

NATRIX, Linn. β. TOMENTOSA, Boiss. l. c. p. 58.

Slopes and wadies of Jebel 'Ausha', far east of es-Selt.

ORNITHOPODIOIDES, Linn. Boiss. l. c. p. 59.

Khirbet 'Umm el-Jauzeh, wâdies of Jebel Ḥadaïb.

BIFLORA, Desf. Boiss. l. c. p. 60.

Crest of the mountain at Mezâr 'Ausha'.

TRIGONELLA, Linn. Benth. et Hook. Gen. Pl. I. p. 486.

FŒNUM-GRÆCUM, Linn. Boiss. Fl. Orient. II. p. 70.

Glades in the valley of ez-Zărqâ. Monspeliaca, Linn. Boiss. l. c. p. 76.

Turf on open summits of Jebel 'Ausha'.

HIEROSOLYMITANA, *Boiss.* Diagn. Ser. I. 9. p. 15. F. O. II. p. 81. Borders of Shejărat el-'Âmirîyeh.

MINIMA, sp. nov.

Plantula annua, ramosa, 2-4-pollicaris, adpresse pilosa, foliolis obovato-oblongis insigniter denticulatis ad basim cuneatis; floribus 10-20 in capitulo oblongo longe pedunculato; corollà flavà calycem 5-dentatum superante; dentibus calycinis 4 lanceolatis tubo æquilongis, infimo minore deltoideo; legumine deflexo tereti monospermo piloso longe rostrato; rostro patulo haud recurvato.

An annual herb, two to four inches high, branching

several times from the crown of the root. Stems delicate, thinly clothed with short appressed white hairs. Stipules somewhat more than one-eighth of an inch long, filiform. Petiole slender, one and a half times as long as the blade. Leaves trifoliolate: leaflets three to four lines long, the odd one long-stalked, all obovate-oblong, cuneate at base, serrate toward the end with several fine sharp teeth, lightly white-silky beneath. Flowers ten to twenty, rather loosely arranged in a long-peduncled oblong terminal head, one-fourth of an inch long, becoming longer Calyx subsessile, one line long, silky, cleft into in fruit. four upper lanceolate teeth as long as the campanulate tube, and a fifth small and deltoid one. Corolla bright yellow, much exceeding the calyx in length. Legume three to four lines long, deflexed, terete, having only one seed near the base, and a long spreading pubescent beak.

In habit and inflorescence approaching T. SPICATA, Smith, Boissier Fl. Orient. II. p. 86; but it has not the narrow leaves, the linear-acuminate calyx teeth two to three times as long as the tube, nor the much-recurved beak of that species

Banks and wadi-terraces among the highest summits of Jebel 'Ausha'.

RADIATA, Linn. Boiss. l. c. p. 90.

Region of Khirbet el-Buq'an, south of Jebel 'Ausha'.

MEDICAGO, Linn. Benth. et Hook. Gen. Pl. I. 487.

ORBICULARIS, All. Boiss. Fl. Orient. II. p. 97.

Copses and hedges, Gilead to Moab, abundant.

TUBERCULATA, Willd. Boiss. l. c. p. 99.

Open banks, thickets, frequent on terraces of ez-Zărqâ.

DENTICULATA, Willd. Boiss. l. c. p. 102.

Grassy lands around Jebel 'Ausha'.

γ. PENTACYCLA, Boiss. l. c. p. 103.

Thickets and shady banks, Wadi el-Harâmiyeh.

LUPULINA, Linn. Boiss. l. c. p. 105.

Sodded heights of Jebel Săwâdeh.

TRIFOLIUM, Linn. Benth. et Hook. Gen. Pl. I. p. 487.

STELLATUM, Linn. Boiss. Fl. Orient. II. p. 121.

Around the stones of Khirbet Zaî, north-western declivity of Jebel 'Ausha'. VELIVOLUM, sp. nov.

Herba subpedalis, parce et tenuiter sericea; caule simplici erecto; stipulis ovato-lanceolatis longe setaceo-acuminatis præter partem centralem adnatum foliorum scariosis rubro-nerviis integerrimis; foliolis lanceolatis acutis; capitulis ovatis sublaxis; calycis segmentis æqua-libus setaceis usque ad tubum proprium triplo breviorem divisis plumoso-ciliatis, corollæ pallido-violaceæ adæquantibus post anthesin stellatim patentibus; tubo fructifero molliter sericeo, fere clauso.

A silky pubescent annual, eight inches high, of a single stem, branching only at top into flower-heads. Stipules ample, made up of two very different parts, a leafy blade, winged by wide scariose margins strongly marked by four to five brownish red veins, the margins prolonged into attenuate tips free from the petiole. Leaflets entire, lanceolate, five to seven times as long as broad, acute. Heads oval or conical, loosely flowered. Calyxtube ovoid, strongly ribbed, parting quite down to the tube into five equal setaceous ciliate divisions, which are three times as long as the tube, at length stellately spreading, often violet colored, and all lightly clothed with short silk.

Most nearly allied to T. STELLATUM, Linn., yet differing in almost every part from it; that species being villose throughout, branching from the root, bearing broad and short ovate dentate stipules, cuneate emarginate leaflets, pilose heads, and divisions of the calyx connate at the throat as well as broadly lanceolate.

Forests and downs of Jebel es-Sauwaniyeh and Jebel 'Ausha': collected April 2d, 1873. A specimen unnamed exists in the Kew Herbarium gathered on the walls of Jerusalem by Dawson Borrer.

PURPUREUM, Loisel. Boiss. l. c. p. 123.

Copses in the valley of ez-Zărqâ.

CLYPEATUM, Linn. Boiss. l. c. p. 129.

Hedges of Wadi Sawadeh.

ERIOSPHŒRUM, Boiss. Diagn. Ser. I. 9, p. 25. Fl. Or. II. p. 134. Dry forests of Răjmet 'Âmirîyeh.

PILULARE, Boiss. Diagn. Ser. I. No. 2. p. 29. Fl. Or. II. p. 135. Open, mountain ground on the east of Jebel 'Ausha'.

RESUPINATUM, Linn. Boiss. l. c. p. 137.

Northern borders of the plain el-Belqâ.

NERVULOSUM, Boiss. et Heldr. β. Galileum, Boiss. l. c. p. 142. Dry hills east of es-Sălț.

AGRARIUM, Linn. Boiss. l. c. p. 153.

Grassy summits of Jebel es-Sauwaniyeh.

HYMENOCARPUS, Savi. Benth. et Hook. Gen. Pl. 1. p. 489. CIRCINNATUS, Linn. Boiss. Fl. Orient. II. p. 159.

Fields of el-Belqâ.

LOTUS, Linn. Benth. et Hook. Gen. Pl. I. p. 490.

CRETICUS, Linn. Boiss. Fl. Orient. II. p. 164.

Thickets in Wâdî Săwâdeh.

ORNITHOPODIOIDES, Linn. Boiss. l. c. 173.

Copses and wâdî-thickets in the valley of ez-Zărqâ.

ASTRAGALUS, Linn. Benth. et Hook. Gen. Pl. I. p. 506.

CRUCIATUS, Link. Boiss. Fl. Orient. II. p. 225.

Forest openings on the summit of Jebel 'Ausha'.

HAMOSUS, Linn. Boiss. l. c. p. 238.

Thickets near Shejărat et-Tăbbâ 'ah.

TUBERCULOSUS, DC. Boiss. l. c. p. 239.

Pine and Arbutus woodlands, near Jebel es-Sauwânîyeh.

LEUCOPHÆUS, Smith. DC. Prodr. II. p. 293.

Thickets between Khirbet Zai and Khirbet Jil'âd. n. sp.? nearest Leucophæus, Smith.

Summit-wâdies of Jebel el-Măşlûbîyeh.

OXYTROPIFOLIUS, Boiss. Diagn. Ser. 1. 9. p. 37. Fl. Or. II. p. 246. Open, rocky ridges, Jebel 'Ausha' to Jebel el-Măslâbiyeh.

ALEPPICUS, Boiss. Diagn. Ser. I. No. 2. p. 58. Fl. Or. II. p. 274.

Openings in forests on Jebel 'Ausha'.

SCORPIURUS, Linn. Benth. et Hook. Gen. Pl. I. p. 508.

MURICATA, Linn. β. LÆVIGATA, Boiss. Fl. Orient. II. p. 178. Waste places in the ruin Kharâb el-Buq'ân.

CORONILLA, Linn. Benth. et Hook. Gen. Pl. I. p. 509.

SCORPIOIDES, Linn. Boiss. Fl. Orient. II. p. 183. Open places in Wâdî et-Tăbbâ'ah.

HIPPOCREPIS, Linn. Benth. et Hook. Gen. Pl. I. p. 510.

UNISILIQUOSA, Linn. Boiss. Fl. Orient. II. p. 184. Steep, shaded banks near Jil'âd and Jel'âd.

ONOBRYCHIS, Gærtn. Benth. et Hook. Gen. Pl. I. p. 511.

CRISTA GALLI, Linn. Boiss. Fl. Orient. II. p. 528.

Thickets to the east of Băyădir es-Sălţ.

VICIA, Linn. Benth. et Hook. Gen. Pl. 1. p. 524.

LUTEA, Linn. Boiss. Fl. Orient. II. p. 570.

Wâdî-banks of Jebel 'Ausha'.

SATIVA, Linn. Boiss. l. c. p. 574.

Hill-sides and fields, common.

PEREGRINA, Linn. Boiss. l. c. p. 576.

Mountains, Khirbet Zai to Jebel el-Măşlûbîyeh.

NARBONENSIS, Linn. Boiss. l. c. p. 577.

Fields near the crest of the mountains, north of es-Sălt.

PALESTINA, Boiss. Diagn. Ser. I. No. 9. p. 116. Fl. Or. II. p. 592. Thickets of Jebel 'Ausha'.

ERVILIA, Linn. Boiss. l. c. p. 595.

Shaded banks of Wâdî el-Ḥarâmiyeh.

ERVUM, Linn. DC. Prodr. II. p. 366.

Lens, Linn. Boiss. Fl. Orient. II. p. 598.
Old fields and wâdî-bottoms, frequent.

ORIENTALE, Boiss. Diagn. Ser. I. 9. p. 115. Fl. Or. II. p. 598. Valley of ez-Zărqâ and the ascents of Jebel 'Ausha'.

LATHYRUS, Linn. Benth. et Hook. Gen. Pl. I. p. 526.

APHACA, Linn. Boiss. Fl. Orient. II. p. 602.

Grassy places in the wadies of es-Sălţ.

SATIVUS, Linn. Boiss. l. c. p. 606.

Thickets and banks, common.

OROBUS, Tourn. DC. Prodr. II. p. 376.

sessilifolius, Sibth. et Sm. Boiss. Fl. Orient. II. p. 618. Shady places in Wâdî et-Tăbbâ'ah.

PISUM, Linn. Benth. et Hook. Gen. Pl. I. p. 527.

ARVENSE, Linn. Boiss. Fl. Orient. II. p. 623.

Hills to the north of the plain el-Belqâ.

PROSOPIS, Linn. Benth. et Hook. Gen. Pl. I. p. 591.

STEPHANIANA, Willd. Boiss. Fl. Orient. II. 633.

Plains of the Jordan valley and terraces of ez-Zărqâ.

ROSACEÆ.

AMYGDALUS, Linn. DC. Prodr. II. p. 530.

COMMUNIS, Linn. Boiss. Fl. Orient. II. p. 641.

Frequent in wâdies from Jebel 'Ausha' to ez-Zărqâ.

POTERIUM, Linn. Benth. et Hook. Gen. Pl. I. p. 624.

Gaillardoti, Boiss. Diagn. Ser. II. 2. p. 52. Fl. Or. II. p. 733. Forests west of Khirbet Zaî.

SPINOSUM, Linn. Boiss. l. c. p. 734.

Barren, mountain land, everywhere.

- PYRUS, Linn. Benth. et Hook. Gen. Pl. I. p. 626.
 - Syriaca, Boiss. Diagn. Ser. I. 10. p. 1. Fl. Orient. II. p. 655. Frequent in the valleys and openings of Jebel 'Ajlan: Jebel 'Ausha' to 'Ayan el-Hummar.
- CRATÆGUS, Linn. Benth. et Hook. Gen. Pl. I. p. 626.
 ORIENTALIS, Pall. Boiss. Fl. Orient. II. p. 660.
 Mountain-thickets, common.

CRASSULACEÆ.

- SEDUM, Linn. Benth. et Hook. Gen. Pl. I. p. 659.

 PALESTINUM, Boiss. Diagn. Ser. I. 10. p. 18. Fl. Or. II. p. 793.

 Ledges and rocks of wâdies, es-Sălt to Hasbân.
- TELMISSA, Fenzl, Plant. nov. Syriæ. pugill. I. No. 50. p. 15. MICROCARPA, Smith. Boiss. Fl. Orient. II. p. 795.

 Thin soil on flat rocks, west of Kharâb Ḥasbân.

UMBELLIFERÆ.

LAGŒCIA, *Linn*. Benth. et Hook. Gen. Pl. I. p. 880. CUMINOIDES, *Linn*. Boiss. Fl. Orient. II. p. 833.

Crests of Jebel 'Ausha', near Khirbet 'Umm el-Jauzeh.

BUPLEURUM, Linn. Bent. et Hook. Gen. Pl. I. p. 886.

PROTRACTUM, Link. et Hoffm. Boiss. Fl. Orient. II. p. 836. Eastern borders of the Jordan plain, el-Ghaur.

NODIFLORUM, Sibth. Boiss. l. c. p. 840.

Eastern, desert portions of the plain el-Belqå.

- HELOSCIADIUM, Koch, Umb. p. 125. DC. Prodr. IV. p. 104. NODIFLORUM, Linn. Boiss. Fl. Orient. II. p. 856. Dripping grotto of 'Ayun Musa.
- SCANDIX, Linn. Benth. et Hook. Gen. Pl. I. p. 899.

 IBERICA, M. B. Boiss. Fl. Orient. II. p. 915.

 Cover of thickets on the heights of Jebel 'Ausha'.
- MALABAILA, Hoffm. Benth. et Hook. Gen. Pl. I. p. 923. SEKAKUL, Russell. Boiss. Fl. Orient. II. p. 1057.

 Ascent from the Jordan, el-Ghaur to es-Sălț.
- FORDYLIUM, *Linn*. Benth. et Hook. Gen. Pl. I. p. 924. ÆGYPTIACUM, *Linn*. Boiss. Fl. Orient. II. p. 1030. Ravine of Wâdî 'Ayûn Mûsâ.
 - Apulum, Linn. Boiss. l. c. p. 1034. Banks of Wadi 'Ausha'.

- BIFORA, Hoffm. Benth. et Hook. Gen. Pl. I. p. 926.

 TESTICULATA, Linn. Boiss. Fl. Orient. II. p. 921.

 Upper portion of Wâdî el-Ḥarâmîyeh.
- DURIEUA, Boiss. et Reut. Diagn. Pl. nov. Hisp. p. 14. HISPANICA, Boiss. l. c.

Rocky ascents out of el-Ghaur to the plateau el-Belqa.

- CHÆTOSCIADIUM, Boissier, Fl. Orient. II. p. 1078. TRICHOSPERMUM, Linn. Mant. 57. Boiss. l. c. Copses of Wâdî Săwâdeh.
- TORILIS, Spreng. Umb. Prodr. p. 24. DC. Prodr. IV. p. 218.

 Anthriscus, Linn. Boiss. Fl. Orient. II. p. 1081.

 Western declivities of Jebel Săwâdeh.
- CAUCALIS, *Linn*. Benth. et Hook. Gen. Pl. I. p. 928.

 LEPTOPHYLLA, *Linn*. Boiss. Fl. Orient. II. p. 1084.

 Thicket-shades among the wâdies of es-Sălţ.
- TURGENIA, Hoffm. Umb. p. 59. DC. Prodr. IV. p. 217. LATIFOLIA, Linn. Boiss. Fl. Orient. II. p. 1087. Brow of el-Ghaur, east of Kharab Ḥasban.

CAPRIFOLIACEÆ.

LONICERA, Linn. Benth. et Hook. Gen. Pl. II. p. 5.

ETRUSCA, Santi. DC. Prodr. IV. p. 331.

Climbing over shrubs, Jebel 'Ajlûn, to Jebel 'Ausha and Wâdî 'Ayûn Mûsâ.

RUBIACEÆ.

- CALLIPELTIS, Stev. Benth. et Hook. Gen. Pl. II. p. 148. CUCULLARIA, DC. Prodr. IV. p. 613. Bed of Wâdî Săwâdeh, southern slopes of Jebel Nebâ'.
- VAILLANTIA, DC. Benth. et Hook. Gen. Pl. II. p. 148.

 MURALIS, Linn. DC. Prodr. IV. p. 614.

 High wâdies of Jebel es-Sauwânîyeh.
- GALIUM, Linn. Benth. et Hook. Gen. Pl. II. p. 149.
 BOCCONI, All. DC. Prodr. IV. p. 594.
 Pine forests of Jebel 'Ausha'.

n. sp. ? nearest Bocconi, All.

Thickets in the vales of ez-Zărqâ.

CORONATUM, Sm. et Sibth. DC. l. c. p. 605.

Terraces, stone heaps, rocks around es-Sălţ.

APARINE, Linn. DC. l. c. p. 608.

North-western declivities of Jebel 'Ausha'.

MERICARPÆA, Boiss. Diagn. III. p. 51. B. et H. Gen. Pl. II. p. 149. VAILLANTIOIDES, Boiss. l. c. p. 52. Walpers, Rep. Bot. Syst. VI. p. 9 Wâdies of Jebel 'Ausha' and Jebel el-Măşlûbîyeh.

ASPERULA, Linn. Benth. et Hook. Gen. Pl. II. p. 150.

ARVENSIS, Linn. DC. Prodr. IV. p. 581.

Fields, from the valley ez-Zărqâ to the plain el-Belqâ.

VALERIANEÆ.

VALERIANA, Linn. Benth. et Hook. Gen Pl. II. p. 154. sisymbriifolia, Desf. DC. Prodr. IV. p. 641.

Summit of Jebel 'Ausha', Khirbet el-Buq'an.

VALERIANELLA, Mænch. Benth. et Hook. Gen. Pl. II. p. 156. DENTATA, D.C. Prodr. IV. p. 627.

Mountain-thickets south of the crest of Jebel 'Ausha'.

CORONATA, DC. l. c. p. 628.

Wâdí-sides and fields, from es-Sălt to the Zărqâ Ma'în.

VESICARIA, Mænch. DC. l. c. p. 628.

Brushy wâdî-sides above es-Sălț.

SOYERI, Buchinger. Walpers, Ann. Bot. Syst. II. p. 800.

Declivities of Jebel Nebâ' toward Wâdî el-Jŭdaïd. n. sp. ? nearest Soyeri, Buch.

Thickets and open beds, Jebel 'Ausha' to el-Belqå.

DIPSACEÆ.

CEPHALARIA, Schrad. Benth. et Hook. Gen. Pl. II. p. 159.

SYRIACA, Schrader. DC. Prodr. IV. p. 648.

Wheat-fields around Kharab Hasban.

SETOSA, Boissier. Diagn. Ser. I. No. 2. p. 107.

Crest of Jebel 'Ausha' close to Mezâr en-Nebî.

TENELLA, sp. nov.

Herba annua, semi-sesquipedalis, glabra; foliis oblanceolatis acutis inæqualiter serratis prope basim pinnatipartitis, segmentis lateralibus minutis lanceolatis sæpius 3-jugis; capitulis parvis globosis longe pedunculatis; bracteis exterioribus deltoideo-orbiculatis purpureo tinctis, interioribus subulato-aristatis; corollis tubulosis sericeis; invollucelli tubo quadrangulo sericeo, angulis in setas tubo breviores productis.

An annual plant, growing from six to eighteen inches high, rarely branching till the summit of the primary axis, then in regular centrifugal inflorescence, free from bristles. Stems strongly sulcate. Leaves firm, ascending, one to two inches long, below deeply and irregularly incised or generally divided to the midrib into three pairs of linear-lanceolate segments, above expanding into an ovate sharply serrate acute blade. Petioles one to three inches long, rigid, arcuate-patent. Heads globose one-fourth to one-third of an inch in diameter, Scales scariose, deltoid-orbiculate, the lowest pair colorless and blunt, the remainder subtending the florets violet-tinted and ending in fine sharp cusps. Involucel one-eighth of an inch long, tetragonal, clothed with short white silk, each angle produced into a seta not half as long as the tube. Corolla two lines in length, having blunt teeth less than half as long.

Nearest C. Setosa, *Boiss*. Diagn. I. No. 2. p. 107, but a much smaller plant, quite free from bristles, leaves less compound, and setæ of the involucel, as well as awns of the involucral scales, much shorter.

Collected on the highest summits of the mountain eastward from Mezâr Nebî 'Ausha', April 8th, 1873.

SCABIOSA, Linn. Benth. et Hook. Gen. Pl. II. 159.

PROLIFERA, Linn. DC. Prodr. IV. p. 655.

Grain-fields and borders of the plain el-Belqå.

PALESTINA, Linn. DC. l. c.

Verdant wâdies of Jebel el-Măşlûbîyeh.

ALEPPICA, DC. l. c.

Eastern plains around Qăsțăl, el-Meshtâ, and Zîzâ'.

PTEROCEPHALUS, Vaill. DC. Prodr. IV. p. 652.

BREVIS, Coult. DC. l. c.

Uncultivated nooks in the wadies of Jebel Sawadeh.

COMPOSITÆ.

FILAGO, Linn. Benth. et Hook. Gen. Pl. II. p. 299.

GERMANICA, Linn. DC. Prodr. VI. p. 247.

Dry, barren ground, abundant.

PHAGNALON, Cass. Benth. et Hook. Gen. Pl. II. p. 304.

RUPESTRE, DC. Prodr. V. p. 396.

Ridges and declivities of Jebel Sawadeh.

GYMNARRHENA, Desf. Benth. et Hook. Gen. Pl. II. p. 337. MICRANTHA, Desf. DC. Prodr. V. p. 374. Hard, rocky ground to the north of el-'Âl.

PALLENIS, Cass. Benth. et Hook. Gen. Pl. II. p. 340. SPINOSA, Cass. DC. Prodr. V. p. 487.

Wheat-fields around Kharab Hasban.

ANACYCLUS, Linn. Benth. et Hook. Gen. Pl. II. p. 419.

MEMBRANACEA, Labill. Pl. Syr. Dec. III. t. 9.

Borders of the desert, el-Meshtå and Zîzâ'.

ACHILLEA, Linn. Benth. et Hook. Gen. Pl. II. p. 419. TOMENTOSA, Linn. DC. Prodr. VI. p. 30. Ridges on the southern breast of Jebel 'Ausha'.

ANTHEMIS, Linn. Benth. et Hook. Gen. Pl. II. p. 420.

Соти**LA**, *DC*. Prodr. VI. р. 13.

Patches about Khirbet Zai, upper valley of ez-Zărqâ.

CHRYSANTHEMUM, Linn. Benth. et Hook. Gen. Pl. II. p. 424. segetum, Linn. DC. Prodr. VI. p. 64.

Wâdies leading down from Shefâ el-Mențărah.

CORONARIUM, Linn. DC. 1. c.

Descents of Jebel 'Ausha' near Shejarat et-Tabbâ'ah.

SENECIO, Linn. Benth. et Hook. Gen. Pl. II. p. 446. VERNALIS, Waldst. et Kit. DC. Prodr. VI. p. 345. Hills, from Jebel 'Ausha' to Jebel el-Măşlûbîyeh.

CALENDULA, Linn. Benth. et Hook. Gen. Pl. II. p. 454.

ARVENSIS, Linn. DC. Prodr. VI. p. 452.

Neglected fields, frequent.

STELLATA, Cav. DC. l. c. p. 454.

Thickets and open ground, common.

CHARDINIA, *Desf.* Benth. et Hook. Gen. Pl. II. p. 464. XERANTHEMOIDES, *Desf.* DC. Prodr. VI. p. 530. Ledges and dry ridges north-east of es-Sălt.

ATRACTYLIS, Linn. Benth. et Hook. Gen. Pl. II. p. 465. CANCELLATA, Linn. DC. Prodr. VI. p. 550.

Waste places in and around Khirbet el-Buq'an.

PROLIFERA, Boissier, Diagn. Ser. I. No. 10. p. 96.

Sandstone barrens at the base of the mountains, el-Ghaur.

CNICUS, Linn. Benth. et Hook. Gen. Pl. II. p. 468. HERMONIS, Boiss.

Heights to the east of es-Sălț.

ONOPORDON, Linn. Benth. et Hook. Gen. Pl. II. p. 469.

ELONGATUM, Lam. DC. Prodr. VI. p. 618.

Among the old stones of Kharab Ḥasban.

CRUPINA, Cass. Benth. et Hook. Gen. Pl. II. p. 476.

VULGARIS, Cass. DC. Prodr. VI. p. 565.

In the ruins of el-Buq'an, southern Jebel 'Ausha'.

CENTAUREA, Linn. Benth. et Hook. Gen. Pl. II. p. 477.

DEPRESSA, Bieb. DC. Prodr. VI. p. 578.

Shady places in and around Khirbet Zai.

ERYNGIOIDES, Lam. DC. l. c. p. 590.

Sandy barrens on the east of the Jordan plains, el-Ghaur.

CALCITRAPA, Linn. DC. l. c. p. 597.

Fields and waste places, common.

AMMOCYANUS, Boiss. Diagn. Ser. I. No. 10. p. 109.

Eastern, desert parts of Săhl el-Belqâ.

MYRIOCEPHALA, Schulz.

Mountain-slope between 'Ayûn Mûsâ and Jebel Şîâghah.

RHAPONTICUM, DC. Prodr. VI. p. 663.

русмжим, DC. l. c. p. 665.

Deserts of el-Belqå, Burj Zîzâ' and Khân ez-Zebîb.

CARTHAMUS, Linn. Benth. et Hook. Gen. Pl. II. p. 483.

DENTATUM, DC. Prodr. VI. p. 611.

Water-shed, plateau between Ḥasban and Shefa Neba'.

n. sp.? sect. Centrophyllum.

Sandstone bases of the mountains in the Ghaur.

CATANANCHE, Linn. Benth. et Hook. Gen. Pl. II. p. 505. LUTEA, Linn. DC. Prodr. VII. 1. p. 83.

Ridges, from the valley of ez-Zărqâ to Jebel Şîâghah.

CICHORIUM, Linn. Benth. et Hook. Gen. Pl. II. p. 506. INTYBUS, Linn. DC. Prodr. VII. 1. p. 84.

Dry hills around el-'Âl and Ḥasbân.

TOLPIS, Adans. Benth. et Hook. Gen. Pl. II. p. 508.

ALTISSIMA, Pers. DC. Prodr. VII. 1. p. 86.

Waste portions of Săhl el-Belqâ.

RHAGADIOLUS, Juss. Benth. et Hook, Gen. Pl. II. p. 510. POLYMORPHA, DC. Prodr. VII. 1. p. 81.

Open, gravelly ground, frequent.

CREPIS, Linn. Benth. et Hook. Gen. Pl. II. p. 513.

POLYMORPHA, Wallr. DC. Prodr. VII. 1. p. 162.

Shades and thickets, frequent.

Sieberi, Boiss. Diagn. Ser. I. No. 11. p. 53. Forests of Jebel 'Ausha'. LACTUCA, Linn. Benth. et Hook. Gen. Pl. II. p. 524. CRETICA, Desf. DC. Prodr. VII. 1. p. 137.

Among the ruins on the second summit of Jebel Şiâghah.

PICRIDIUM, Desf. Benth. et Hook. Gen. Pl. II. p. 527. ORIENTALE, DC. Prodr. VII. 1. p. 182.

Borders and fallow fields of Sahl el-Belga.

TRAGOPOGON, Linn. Benth. et Hook. Gen. Pl. II. p. 530. PORRIFOLIUM, Linn. DC. Prodr. VII. 1. p. 113. Deep valleys of Jebel Hadaïb.

UROSPERMUM, Scop. Benth. et Hook. Gen. Pl. II. p. 531. PICROIDES, Desf. DC. Prodr. VII. 1. p. 116. Dry hills to the east of es-Sălt.

SCORZONERA, Linn. Benth. et Hook. Gen. Pl. II. p. 531. PAPPOSA, DC. Prodr. VII. 1. p. 119. Wheat-fields of el-Belgå.

> HUMILIS, Linn. DC. l. c. p. 120. Southern slopes of Jebel Neba' and Jebel Şiaghah.

CAMPANULACEÆ.

CAMPANULA, Fuchs. DC. Prodr. VII. 2. p. 457. RAPUNCULUS, Linn. DC. l. c. p. 480. Forest shades, Jebel Maïsărâ to Jebel 'Ausha'. STELLARIS, Boiss. Diagn. Ser. I. No. 11. p. 63. Low, rocky hills bordering the plain el-Belga.

ERICACEÆ.

ARBUTUS, Tourn. DC. Prodr. VII. 2. p. 581. ANDRACHNE, Linn. DC. l. c. p. 582. Groves and thickets, Jebel 'Ajlûn to Jebel 'Ausha'.

PRIMULACEÆ.

CYCLAMEN, Linn. DC. Prodr. VIII. p. 56 Persicum, Mill. DC. l. c. p. 57. Rocks, ledges, mountains; common.

ASTEROLINUM, Link et Hoffm. DC. Prodr. VIII. p. 68. LINUM-STELLATUM, Link et Hoff. DC. l. c. Stony bed of wadies north-west of es-Salt.

ANAGALLIS, Tourn. DC. Prodr. VIII. p. 69. ARVENSIS, Linn. DC. l. c. Wâdî-beds, abundant.

SAMOLUS, Linn. DC. Prodr. VIII. p. 72. Valerandi, Linn. DC. l. c. p. 73. Entrance to the grotto of 'Ayûn Mûsâ.

OLEACEÆ.

OLEA, Town. DC. Prodr. VIII. p. 283.

EUROPÆA, Linn. DC. l. c. p. 284.

Glens of Jebel 'Ausha' occasionally; but abundant on the highest summits of Jebel 'Ajlûn, near Qiryet Râjîb and Khirbet Râtmeh.

APOCYNACEÆL

VINCA, Linn. DC. Prodr. VIII. p. 381.

HERBACEA, Waldst. et Kit. DC. 1. c. p. 383.

Highest basin just south of Tell el-Mentarah, vineyards.

CONVOLVULACEÆ.

CONVOLVULUS, Linn. DC. Prodr. IX. p. 399.

DORYCHNIUM, Linn. DC. l. c. p. 403.

Arid ridges eastward of Kharâb Ḥasbân.

TRICOLOR, Linn. DC. l. c. p. 405.

Wâdî-side beneath the Greek cemetery Sârah, es-Sălţ.

ARVENSIS, Linn. DC. l. c. p. 406.

Mountain-bases, eastern limits of the Jordan plains.

ALTHÆOIDES, Linn. DC. l. c. p. 409.

Headlands, from el-'Âl and Ḥasban eastward.

CUSCUTA, Tourn. DC. Prodr. IX. p. 452.

EPILINUM, Weih. DC. l. c.

Herbs and shrubby mints from one Zărqâ to the other.

BORRAGINEÆ.

HELIOTROPIUM, Tourn. DC. Prodr. IX. p. 532.

ROTUNDIFOLIUM, Sieb. DC. l. c. p. 536.

Dry banks around 'Ain Jâdûr and Măqbărat Sârah.

ECHIUM, Buek. DC. Prodr. X. p. 13.

VIOLACEUM, Linn. DC. 1. c. p. 22.

Neglected ground, from ez-Zărqâ to the Zărqâ Ma'în.

NONNEA, Medik. DC. Prodr. X. p. 27.

VENTRICOSA, Griseb. DC. l. c. p. 33.

Wheat-fields of el-Belqå.

SYMPHYTUM, Tourn. DC. Prodr. X. p. 36.

PALÆSTINUM, Boiss. Diagn. Ser. I. No. 11. p. 94.

Shadows of rocks, grottoes in the wadies of es-Salt.

ANCHUSA, Linn. DC. Prodr. X. p. 41.

ITALICA, Retz. DC. l. c. p. 47.

Ledges of rocky hills around es-Sălţ.

MILLERI, Hortul. ex Willd. DC. l. c. p. 49.

Eastern ranges and wâdies of Jebel 'Ausha'.

ONOSMA, Linn. DC. Prodr. X. p. 57.

ECHIOIDES, Linn. DC. l. c. p. 61.

Declivities from es-Sălt, Ḥasbân, eastward to el-Ghaur.

LITHOSPERMUM, Town. . DC. Prodr. X. p. 73.

TENUIFLORUM, Linn. DC. l. c. p. 75.

Ridges of Jebel 'Ausha' to the hills around el-Belqå.

ALKANNA, Tausch. DC. Prodr. X. p. 97.

STRIGOSA, Boiss. et Hohenh. DC. l. c. p. 101.

Rocks and ridges of Jebel Săwâdeh.

ASPERUGO, Tourn. DC. Prodr. X. p. 145.

PROCUMBENS, Linn. DC. 1. c. p. 146.

Upland wâdî-beds westward from es-Sălţ.

CYNOGLOSSUM, Tourn. DC. Prodr. X. p. 146.

РІСТОМ, Aiton. DC. l. c. p. 147.

Thickets on the sides of Jebel es-Sauwaniyeh.

CERINTHOPSIS, Kotschy, Plant. Iter Cilicio-Kurdicum.

FOLIOSA, sp. nov.

Planta perennans, sesqui-bipedalis, glabra; foliis radicalibus maximis $1-1\frac{1}{2}$ —pedalibus longe petiolatis late lanceolatis repandis integerrimis obtusis, caulinis crebris sessilibus ovatis flores laxe corymboso-paniculatos subsuperantibus; sepalis foliaceis ligulatis corollâ lin. 4 longâ vix brevioribus; corollæ lobis angustis tubo cylindrico longioribus, fornicibus parvis deltoideis; antheris linearibus fauci corollæ insertis subsessilibus lobis æquilongis; nuculis latis depresso-globosis glochidiis brevissimis muricatis.

A glabrous perennial one and a half to two feet in height, branching only at the top of the stem into leafy inflorescence. Radical leaves numerous, long-petiolate, ovate-lanceolate, repand, obtuse, often nearly as tall as the plant; cauline leaves close, sessile, narrowing to the base, erect, broadly ovate, three to four by four to five

inches in size, wavy, perfectly entire and blunt; all thin, glaucous beneath. Flowers in a terminal close irregular corymb, half-concealed among the upper leaves, also hidden by leafy bracts on the main branches. Calyx 4-5 lines deep, divided to the base into 5 ligulate foliaceous blunt lobes. Corolla slightly exceeding the calyx, below tubular, above like the calyx, divided into 5 narrow obtuse segments somewhat longer than the tubular portion. Anthers linear, sagittate, subsessile at the throat, nearly as long as the corolla-divisions. Fornices minute, deltoid. Nutlets half an inch in diameter, depressed semi-spheroids, their entire surface rough by hard short deltoid points. Pedicels elongating in fruit.

A plant allied to Solenanthus cerintholdes, Boiss. Diagn. Ser. I. No. 11, p. 127, and to C. Kurdica, Kotschy, Plant. Iter Cilicio-Kurdicum, No. 463, hitherto the only species of the genus. Of the last, fruiting specimens in the Kew Herbarium differ from this plant in their amplexical leaves and cylindrical murications of the fruit. By the addition of this species Cerinthopsis is confirmed as a good genus, differing from Solenanthus chiefly in the stamens.

Gathered in Wâdî el-Ḥarâmîyeh at the edge of forests along the open valley-ground, April 10th, 1873.

PODONOSMA, Boiss. Diagn. Ser. I. No. 11, p. 113.

Syriaca, Boiss. l. c. p. 114.

Edges of dry rocks, everywhere.

SCROPHULARIACEÆ.

VERBASCUM, Linn. DC. Prodr. X. p. 225.

UNDULATUM, Lam. DC. l. c. p. 232.

Ascents from the Jordan valley to the plateau.

LINARIA, Juss. DC. Prodr. X. p. 266.

ÆGYРТІАСА, *Dum.* DC. l. c. p. 269.

Among the stones of Khirbet el-Buq'an.

SIMPLEX, D.C. 1. c. p. 280.

Hill-sides to the north of Rajmet 'Amirîyeh.

ANTIRRHINUM, Linn. DC. Prodr. X. p. 290.

ORONTIUM, Linn. DC. l. c.

Banks, on heights from Jebel 'Ausha' to Jebel Nebâ'.

SCROPHULARIA, Linn. DC. Prodr. X. p. 302.

MACROPHYLLA, Boiss. Diagn. Ser. I. No. 12. p. 32.

Wet banks below the grotto of 'Ayan Masa.

RUBRICAULIS, Boiss. Diagn. Ser. I. No. 12, p. 34.

Wâdî-banks to the north-west of er-Rumaïmîn.

XANTHOGLOSSA, Boiss. Diagn. Ser. I. No. 12, p. 38. Forests in the valley of ez-Zărqâ.

VERONICA, Linn. DC. Prodr. X. p. 458.

ANAGALLIS, Linn. DC. l. c. p. 467.

Beside all springs and running waters.

Syriaca, Ræm. et Schult. DC. l. c. p. 484.

Wådî-beds above es-Sălț.

CYMBALARIA, Bertolini. DC. l. c. p. 488.

Rocks along the northern border of el-Belqå.

HEDERÆFOLIA, Linn. DC. 1. c. p. 488.

Dry banks near Shefâ 'Âmirîyeh.

EUFRAGIA, Grisebach. DC. Prodr. X. p. 542.

LATIFOLIA, Griseb. DC. l. c.

Openings in Wâdî Shejărat eț-Țăbbâ'ah.

OROBANCACEÆ.

PHELIPÆA, Tourn. DC. Prodr. XI. p. 4.

RAMOSA, C.A. Meyer. DC. l. c. p. 8.

Wâdî-sides south of es-Sălț, on the road to Ḥasbân.

INCANA, sp. nov.

Subpedalis, insigniter albo-tomentosa; squamis angustolanceolatis obtusis patentibus intus nudis; spica subclavata densa cauli æquilonga; bracteis deltoideo-lanceolatis dorso lanugineis; bracteolis 2 ligulatis lanuginosis calycem superantibus; calycis lobis 5 oblongis obtusis dense ciliatis tubo longioribus, infimo naviculari, supremo minori subacuto; corollæ pallido-purpureæ tubo amplo parum superne curvato calyce duplo longiore, lobis latis rotundis intus pilosis; antheris calcaratis valde lanigeris; stigmate subintegro.

A thick-set parasite, less than a foot in height, stem somewhat woody, covered, together with the under face of its long widely-spreading scales, by a close white tomentum, the upper half a dense clavate spike of large flowers. Bracts and the two bractlets of the flowers equally long, longer than the calyx-lobes and, in like manner, densely lanose. Calyx campanulate, shallow, the four upper lobes blunt, short yet exceeding the tube in length, the lowermost navicular, the fifth or uppermost much smaller than the rest, all closely ciliate with snowy hairs. Corolla an inch long, pale purple, its tube nearly half an inch across, supplied with a pilose ring at the insertion of the filaments, slightly curved; lobes deeply cut, three to four lines broad, round, except one slightly emarginate representing the upper lip, all roughly pilose within. Filaments naked: the spurred anthers united by abundant cottony hairs. Stigma broader than long, subentire.

Allied to P. SALSA, C. A. Meyer, Reuter in DC. Prodr. XI. p. 12. In our plant the bracts, etc., are far more lanose, the corolla-tube is shorter and less curved, its lobes are deeper, its anthers are strongly spurred.

Found scattered over the rolling summits of Tell el-Meshtå, on the eastern confines of the Belqå plain, April 28th, 1873.

LUTEA, *Desf.* DC. l. c. p. 13.

Deep soil of the Jordan bottom, Meshra' Dâmiyeh.

OROBANCHE, Linn. DC. Prodr. XI. p. 15.

MINOR, Sutton. DC. 1. c. p. 29.

Oak-openings on the northern slope of Jebel 'Ausha'.

PALÆSTINA, Reuter. DC. l. c. p. 718.

Valley of ez-Zărqâ, near Khirbet ed-Dîrăh.

ACANTHACEÆ.

ACANTHODIUM, Delile. DC. Prodr. XI. p. 273.

spicatum, Del. DC. l. c. p. 274.

Sandstone ridges of Wățât en-Na'am, eastern el-Ghaur.

LABIATÆ.

MICROMERIA, Bentham. DC. Prodr. XII. p. 212.

NERVOSA, Benth. DC. l. c. p. 218.

Rocks and ledges, Jebel 'Ausha' to Jebel el-Măşlûbîyeh.

SALVIA, Linn. DC. Prodr. XII. p. 262.

PINNATA, Linn. DC. l. c. p. 266.

Crest of the mountain near Mezar Nebi 'Ausha'.

INDICA, Linn. DC. l. c. p. 278.

Among the fallen walls of Khirbet Zai, vale ez-Zărqă.

GRAVEOLENS, Vahl. DC. l. c. p. 279.

Descending ridges of Jebel Săwâdeh.

SYRIACA, Linn. DC. l. c. p. 279.

Head-waters of Wadi Shu'aib, near es-Sălt.

PERATICA, sp. nov.

Suffrutescens, bi-tripedalis, hispidula; foliis caulinis 2 maximis (8-12 pollicares longis 3-4 latis) obovatis repando-sinuatis inæqualiter et duplicato dentatis, dentibus glanduloso-mucronulatis; verticillastris ramoto-spicatis; bracteis late deltoideis vel reniformibus cuspidatis; calycis hirti segmentis tubo $\frac{1}{4}$ brevioribus subæquilongis subulatis; corolla pollicari roseo-purpurea.

Lower part of the stem perennial, suffrutescent. Leaves at the time of flowering only one pair placed half-way between the woody base and the panicle, of large size (three to four inches wide by eight to twelve long) repand-sinuate, more or less deeply as well as doubly serrate, mucronate, midrib and larger veins on both sides, together with the lower part of the stem, lightly hispidulous. False whorls scattered in a widely-branching panicle eighteen inches in length, puberulent. Bracts round-deltoid, becoming reniform toward the end of the branches, cuspidate. Calyx hairy; its segments short, one-fourth to one-third the length of the tube, nearly equal, setaceous. Flowers an inch or rather more in length, bright rosy-purple in color.

A species resembling S. Indica, Linn., yet more closely S. Pratensis, Linn., of England, and S. Dichroa, Hooker f. Bot. Mag. No. 6004, of the Atlas Mountains: differing from all in its suffrutescent character, single pair of large stem-leaves, and showy purple flowers.

Found in the forest-openings on the heights of eastern Jebel 'Ausha', April 10th, 1873.

HIEROSOLYMITANA, *Boiss*. Diagn. Ser. I. No. 12, p. 61.
Forest-covered slopes of Jebel 'Ausha' northward.

CLANDESTINA, Linn. DC. 1. c. p. 294.

Groves in the valley of ez-Zărqâ, Khirbet ed-Dîrăh.

ZIZYPHORA, Linn. DC. Prodr. XII. p. 364.

сарітата, *Linn*. DC. l. c. p. 366.

Dry wâdies in the region of Jil'âd and Tell el-Meshrifeh.

LALLEMANTIA, Fisch. et Meyer. DC. Prodr. XII. p. 404.

IBERICA, Fisch. et Meyer. DC. l. c.

Northern slopes of Jebel Săwâdeh.

SCUTELLARIA, Linn. DC. Prodr. XII. p. 412.

FRUTICOSA, Desf. DC. l. c. p. 413.

Eastern branches of Jebel 'Ausha' southward to Zîzâ'.

MARRUBIUM, Benth. DC. Prodr. XII. p. 447.

VULGARE, Linn. β. LANATUM, Benth. DC. l. c. p. 453.

Downs of the plain el-Belqâ.

STACHYS, Linn. DC. Prodr. XII. p. 462.

LIBANOTICA, Benth. DC. l. c.

Around ruins, 'Umm el-Jauzeh to Jebel el-Măşlûbîyeh.

LAMIUM, Benth. DC. Prodr. XII. p. 503.

RECTUM, Schenk. DC. l. c. p. 506.

Neglected spots in the wadies around es-Sălţ.

AMPLEXICAULE, Linn. DC. l. c. p. 508.

Northern sides of Jebel Nebâ' and Jebel Şîâghah.

BALLOTA, Benth. DC, Prodr. XII. p. 516.

UNDULATA, Benth. DC. l. c. p. 517.

Rocky declivities; plains of the Jordan to the plateau.

PHLOMIS, R. Br. DC. Prodr. XII. p. 537.

NISSOLII, Linn. DC. l. c. p. 538.

Wheat-fields and fallow ground of el-Belqå.

PUNGENS, Willd. DC. l. c. p. 542.

Way-sides along the water-shed, from Ḥasban to Ma'ın.

Syriaca, Boiss. Diagn. Ser. I. No. 12, p. 89.

Acclivity of el-Ghaur to Kharâb Ḥasbân, and eastward.

PRASIUM, Linn. DC. Prodr. XII. p. 556.

MAJUS, Linn. DC. l. c.

Thickets, north of Jebel 'Ausha', Khirbet ed-Dîrăh.

TEUCRIUM, Linn. DC. Prodr. XII. p. 574.

POLIUM, Linn. DC. 1. c. p. 591.

Arid hills on the eastern border of the Jordan plain.

AJUGA, Benth. DC. Prodr. XII. p. 595.

ORIENTALIS, Linn. DC. l. c. p. 596.

Open banks and hill-tops, among rocks.

Iva, Schreber. DC. l. c. p. 600.

Range between el-Belqa, Jülül and Mådebå.

PLUMBAGINACEÆ.

STATICE, Willd. DC. Prodr. XII. p. 634.

THOUINI, Viv. DC. l. c. p. 636.

Dry wâdi-sides, most abundant in ascents from el-Ghaur.

SOLANACEÆ.

MANDRAGORA, Tourn. DC. Prodr. XIII. 1. p. 465.

VERNALIS, Bert. DC. l. c. p. 466.

In the deep earth of grain and fallow fields, frequent.

HYOSCYAMUS, Tourn. DC. Prodr. XIII. 1. p. 546.

PINNATIFIDUS, Schlecht. DC. 1. c. p. 547.

Way-sides in the wheat south of Kharâb Ḥasban.

AUREUS, Linn. DC. l. c. p. 549.

Old walls, Mezâr Nebî 'Ausha'; also on natural ledges.

PLANTAGINACEÆ.

PLANTAGO, Linn. DC. Prodr. XIII. 1. p. 694.

CRETICA, Linn. DC. l. c. p. 706.

B. TOMENTELLA, var. nov.

Tota herba vix cano-pubescens.

Leaves, peduncles, bracts scarcely thin-silky: in strong contrast with the type which is densely rufose-villous in every part.

Dry soddy banks on the crest of Jebel 'Ausha', April 3d, 1873.

PHÆOPIS, sp. nov.

Herba annua, acaulis, 3-5-pollicaris, laxe pilosa; foliis cæspitosis linearibus erectis a medio utrinque longe attenuatis trinerviis supra glabrescentibus integris vel in parte superiori semel incisis segmentis imparibus et sæpe arcte linearibus modice curvatis; pedunculis 2-4 foliis æquilongis; capitulo oblongo dense lanuginoso 15-25 floro; bracteis latis scariosis herbaceo-carinatis; corollæ lobis rotundis reflexis albo-scariosis basi rubidis; seminibus 2-3 oblongo-cylindricis lævibus nitidofuscis.

An acaulescent annual three to five inches in height, sending up leaves and peduncles from a tuft borne upon a slender root. Leaves five to ten suberect, grassy and

thin, narrowly linear three to five inches long, from the middle tapering gradually to each end; acute, the smaller entire, others near the apex once forwardly incised on each margin in short linear segments curved upwards, never opposite; all three-nerved, smooth above, becoming free or nearly so from hairs beneath. Peduncle as long as the leaves, slender, yet straight, soft-silky. Flowers fifteen to twenty-five in a close short-cylindrical white woolly head. Bracts one to one and a half lines broad, round at the apex, scariose, with an herbaceous keel, lanuginose on the back. Corolla-lobes round, thin and transparent, reflexed, one-third as long as the capsule, yellowish red toward the point of attachment, so forming a dark centre. Capsules as long as their bracts, naked, holding two to three oblong-cylindrical, smooth, shining-brown seeds.

A species belonging to section Leucopsyllium, in general habit resembling P. decumbers, Forsk., from which it stands distinct in its thin smooth or glabrescent leaves, white-downy head, smaller corolla lobes, and shining seeds.

Found in the enclosure of the ruined fortress, el-Meshtå, between el-Belqå and the desert, April 26th, 1873. Possibly an immigrant from western Arabia by the carriage of Hajj caravans.

LANCEOLATA, Linn. DC. l. c. p. 714.

Hill-sides of Măqbărat Sârah, just below es-Sălț.

Coronopus, Linn. DC. l. c. p. 732.

Eastern, arid portions of the plain el-Belqå.

PSYLLIUM, Linn. DC. l. c. p. 734.

Open ridges and sides of wadies, frequent.

ARENARIA, W. et Kit. DC. l. c. p. 735.

Heights to the south of Wadi el-Ḥaramiyeh.

SALSOLACEÆ.

BETA, Tourn. DC. Prodr. XIII. 2. p. 54.

vulgaris, Moq. DC. l. c. p. 55.

Water-shed and inclinations toward the Jordan valley.

CHENOPODIUM, Moquin. DC. Prodr. XIII. 2. p. 61.

MURALE, Linn. DC. l. c. p. 69.

Terraces in the ascents from el-Ghaur to el-Belqå.

ATRIPLEX, Gartn. DC. Prodr. XIII. 2. p. 90.

ROSEA, Linn. DC. l. c. p. 92.

At the bases of saliferous sandstones, along el-Ghaur.

CYNOCRAMBE, Diosc. Sp. Pl. Spreng. 3130. DC. Pr. XVII. p. 33.

PROSTRATA, Gærtn. Sp. Pl. Spr. l. c. DC. l. c. Fields in the vicinity of Kharâb Ḥasbân.

PARONYCHIEÆ.

PARONYCHIA, Juss. DC. Prodr. III. p. 370.

ARGENTEA, Lam. Boiss. Fl. Orient. I. p. 745.

Exposed places, barren soil everywhere.

EUPHORBIEÆ.

EUPHORBIA, Linn. DC. Prodr. XV. p. 7.

CYBIRENSIS, Boiss. Diagn. Ser. I. 7, p. 89. DC. l. c. p. 118. Open hills on the south-east of es-Sălţ, to 'Ammân.

HELIOSCOPIA, Linn. DC. l. c. p. 136.

Wheat-fields on the plain of el-Belqå.

ALEPPICA, *Linn*. DC. 1. c. p. 138.

Water-courses of the eastern Belqå, near Qăsțăl.

PEPLUS, Linn. DC. 1. c. p. 141.

Heights in the neighborhood of Kharâb Ḥasbân.

PEPLOIDES, Gouan. DC. l. c. p. 141.

Desert portion of the plain el-Belqâ.

TINCTORIA, Boiss. et Huet. DC. l. c. p. 166.

Eastern borders of el-Belgå, beyond Zîzâ'.

MERCURIALIS, Tourn. DC. Prodr. XV. p. 794.

ANNUA, Muller. DC. 1 c. p. 797.

Beside the cemetery Măqbărat Sârah of es-Sălț.

GNETACEÆ.

EPHEDRA, Tourn. DC. Prodr. XVI. 2. p. 352.

FRAGILIS, Desf. DC. l. c. p. 355.

Verges of rocks and ledges, sometimes in thickets and climbing trees; abundant.

CONIFERÆ.

CUPRESSUS, Tourn. DC. Prodr. XVI. 2. p. 467.

SEMPERVIRENS, Linn. β. HORIZONTALIS, Parl. DC. l. c. p. 468.

Mountain-sides north-east of Jărăsh, Jebel el-Jaïlâ,

Tell el-Qăţţârân, Râs el-Jîbâ.

ARACEÆ.

ARUM, Linn. Schott, Synopsis Aroidearum. p. 9.

Palæstinum, Boiss. Diagn. S. I. 13. p. 6. Bot. Mag. XXI. t. 5509.

Rocky hills eastward from Hasban.

ORCHIDACEÆ.

ORCHIS, Linn. Lindley, Gen. Orchid. Pl. p. 258.

LAXIFLORA, Lam. L. l. c. p. 265.

Openings on the ranges westward from es-Sălţ.

MILITARIS, Linn. L. l. c. p. 271.

Wâdî-terraces on all the heights of Jebel 'Ausha'.

TEPHROSANTHOS, Vill. L. l. c. p. 273.

Ledges among the vineyards below Tell el-Mentarah.

HABENARIA, Willd. Lindley, Gen. Orchid. Pl. p. 276.

TRIDENTATA, Scopoli. L. l. c. p. 277.

Glades and banks among the upper wadies, frequent.

OPHRYS, Swartz. Lindley, Gen. Orchid. Pl. p. 372.

FUSCA, Link. L. l. c. p. 373.

Open thickets north of Jebel 'Ausha', 'Umm el-Jauzeh.

CEPHALANTHERA, Rich. Lindley, Gen. Orchid. Pl. p. 411.

GRANDIFLORA, Bab. C. Lonchophyllum, Reich. Orch. Eu. t. 119, 120.

Copses in the wadi of Jebel Sawadeh near es-Salt.

IRIDACEÆ.

GYNANDRIRIS, *Parlatore*, Nuo. Gen. Monoc. p. 49. Sisyrinchium, *Linn*. Sp. Plant. No. 340. Way-sides and open ground, common.

SMILACINE E.

SMILAX, Tourn. Kunth, Enum. Pl. V. p. 160.

ASPERA, Linn. K. l. c. p. 214.

Hedges and forests, Jebel 'Ajlûn to Jebel 'Ausha'.

LILIACEÆ.

TULIPA, Tourn. Baker on Tulipeæ, Journ. Linn. Soc. B. XIV. p. 275.
OCULUS SOLIS, Linn. & ALEPPICA, Baker. l. c. p. 278.
Crest of Jebel el-Mentărah, down the mountain-side.
Slopes of Jebel 'Attârûz, W. A. Hayne in Herb. Kew.

GAGEA, Salisb. Kunth, Enum. Pl. IV. p. 233. MONTICOLA, sp. nov.

Subpubescens, 2-10-pollicaris e bulbo parvo globoso fibris copiosis prædito; foliis radicalibus binis angusto-linearibus gramineis caule scapiformi stricto 1-3-floro parum brevioribus, caulinis 2-3 parvulis, summis in bracteis reductis; floribus longe pedunculatis; perianthii segmentis ligulato-lanceolatis obtusis albis vel exterioribus viridulis (6-8 lineas longis) capsulam duplo superantibus; seminibus crebris planis.

A plant two to ten inches in height, springing from a perennial globose bulb 3-5 lines in diameter, bearing an unusual number of fine radicular fibres. Radical leaves two, grassy, one half to two-thirds of a line broad, nearly attaining the height of the scape; cauline leaves, generally two, reduced in length, not far apart, also long linear; all minutely pilose underneath. Flower solitary, borne on a rigid erect peduncle three to five inches in length; when more than one, accompanied by an after-blossom from beside the first in the lowest axil on a shorter slender peduncle. Perianth at last five to eight lines long, its outer divisions lanceolate, yet obtuse, greenish excepting their very margins, its inner divisions much narrower, ligulate-linear, blunt or barely acute, and whiter. Capsule in flower one-half, in fruit two-thirds, the length of the perianth, its valves truncate at the apex. Seeds flat, packed closely Style one-fourth to one-third of an inch in in the cells. length, exserted. Filaments as long as the capsule.

A member of section Hornungia, and allied to G. RETICULATA R. & S., from which it differs wholly in its perianth-segments.

High, mountain thickets, from Jebel 'Ausha' southward to Jebel el-Măṣlûbîyeh. An early four-flowered specimen of this species probably gathered near Jerusalem by Dr. Roth, was found undetermined in the Kew Herbarium.

MUSCARI, Tourn. Baker, Revision of Liliaceæ, Journ. Linnean Soc. Bot. XI. p. 411.

RACEMOSUM, Mill. B. l. c. p. 416.

Deep soil among the rocks of wadies, above es-Sălţ.

HYACINTHUS, Linn. Baker, Revision etc. l. c. p. 423.

FLEXUOSA, Boiss. Diagn. Ser. I. No. 13, p. 36.

Sides of the wadies to the north-west of es-Sălț.

ORNITHOGALUM, Linn. Baker, Revision etc. XIII. p. 257.

UMBELLATUM, Linn. B. l. c. p. 266.

Hard, open ground, common.

NARBONENSE, Linn. B. l. c. p. 277.

Groves around Mezâr Nebî 'Ausha'.

ALLIUM, Linn. Kunth, Enum. Pl. IV. p. 379.

DYCTIOPRASUM, C. A. Meyer. K. l. c. p. 390.

Deep soil of the plain el-Belqå.

NEAPOLITANUM, Cyril. K. l. c. p. 439.

Highland wâdies around es-Sălț.

ERDELII, Zuccarini. K. l. c. p. 688.

Plains among the hill-tops, es-Sălţ to the Zărqâ Ma'în. scabriflorum, *Boiss*. Diagn. Ser. I. No. 5, p. 60.

Low hills along the northern border of el-Bélqå.

STAMINEUM, Boiss. Diagn. Ser. II. No. 4, p. 119.

Dry knolls, sandy ridges to the east of el-Ghaur. LACHNOPHYLLUM, sp. nov.

Planta 3-4-pedalis; foliis 3 arcte lanceolatis 1-2-pedalibus lorato-lanceolatis apice angustato obtusiusculo utrinque in margine nervisque pilis hispidulis albidis vestitis etiam in anthesi virentibus; scapo valido glabro; spathæ valvis 4 ovato-deltoideis umbellæ capituliformi subæquilongis apice subito in appendicem filiformem productis; pedicellis flore multoties longioribus; floribus 50-60; perianthii segmentis roseis oblongis obtusis; filamentis conformibus simplicibus perianthio æquilongis.

A tall species, three to four feet in height. Leaves three, narrowly lanceolate, closely superposed on the stem at the ground, one to two feet long, three-fourths of an inch wide across the lower portion, narrowing gradually to the somewhat obtuse apex, finely ribbed longitudinally, clothed on edge and veins of both sides with short deflexed ciliate hairs, firm in texture, lasting over spring and time of flowering till the decay of the plant. Scape strict, terete, glabrous, three to five lines in diameter. Valves of the spathe four, ovate-deltoid, nearly as long as the umbel, at the apex attenuate-

filiform. Flowers fifty to sixty in a dense umbel; the ascending pedicels one-half to one inch long. Perianth pale-red, two and a half lines in length: segments oblong, blunt, convex on the back. Filaments uniform, filiform, as long as the segments, inserted at their bases. Style finally much exserted, two to two and a half lines in length.

A plant which falls naturally into section CALOSCORDUM; yet a remarkably characterized species, remote from any other already known.

Collected near the station Zîzû', on the Hajj route between Damascus and Mecca, eastern el-Belqa plain, April 28th, 1873.

ASPHODELUS, Linn. Kunth, Enum. Pl. IV. p. 554.

RAMOSUS, Linn. K. l. c. p. 555.

Dry hill-sides and summits, abundant.

FISTULOSUS, Linn. K. l. c. p. 557.

Declivities of Jebel Săwâdeh toward el-Ghaur.

Damascenus, Boiss. Diagn. Ser. I. No. 13, p. 22.

Dry heights of Jebel 'Ausha', southeastward to the plains of Qăsțăl and Zîzâ'.

CYPERACEÆ

BLYSMUS, Panzer. Kunth, Enum. Pl. II. p. 328.

COMPRESSUS, Panz. K. l. c.

Shady ravine east of Khirbet Zai, upper Zărqa valley.

CAREX, Linn. Kunth, Enum. Pl. II. p. 368.

EREMITICA, sp. nov.

Plantæ humiles 4-6-pollicares perennes; rhizomatibus repentibus; culmis ad basim obscure tumidis gracilibus; foliis linearibus curtis fragilibus; spicis in capitulum lato-ovatum apice masculum confertis; squamis bracteisque membranaceis in margine scariosis rufo-purpureis; perigyniis brevissime stipitatis squamas paullum superantibus rhomboideis plano-convexis cuspidatim rostratis atro-rubellis; acheniis lenticularibus stylo brevioribus nitidofulyis.

Facie, spicis, etc., *C. præcoci* affinis; differt spicis fuscioribus conglomeratis, masculâ minore; perigyniis fere lævibus rostro longiore tenuiore.

A dwarf species, four to six inches in height, perennial. Culms slightly tumid as they spring from a long slender, yet shaggy rhizoma. Leaves persistent at base, thus protecting the lowest part of the culm by numerous dirty-brown, chaffy husks, their upper portion linear, short, fragile, and breaking away. Culms slender. Spike androgynous, interrupted, sterile at the top, fertile below, ovate, few-flowered. Scales and bracts membranaceous, scariose on the margin, dusky purple. Perigynia short-stipitate, slightly exceeding the scale, rhomboidal, plano convex, cuspidate-beaked, dull-dark red in color. Achenia lenticular shorter than the style, shining chestnut-brown.

Allied to C. PRECOX, Jacquin, Boott, Illustr. Gen. Carex, vol. IV. p. 216; but differing in its subterranean rhizomas, smaller leaves, darker conglomerate spikes staminate only at the apex of the uppermost, almost smooth appressed perigynia, longer and more slenderly beaked, and in its lenticular achenia.

Taken on the eastern portion of the Belqa plain between el-Meshta and el-Qastal, April 26, 1873; the only sedge of the desert.

GRAMINEÆ.

PHALARIS, Linn. Kunth, Enum. Pl. I. p. 31.

minor, Retz. K. l. c. p. 32.

Dry plains at el-Meshtå, eastern el-Belqå.

PARADOXA, Linn. K. l. c. p. 33.

Low ranges between el-Belqå and the Zărqâ Ma'în.

STIPA, Linn. Kunth, Enum. Pl. I. p. 179.

PENNATA, Linn. K. l. c.

Descents toward the Jordan west of Hasban, 'Ayan Musa. Sibthorphi, Boiss. ?

Dry ranges of hills to the east of es-Sălț.

ARISTIDA, Linn. Kunth, Enum. Pl. I. p. 187.

CÆRULESCENS, Desf. K. l. c. p. 190.

Sandy ridges and plateaus of eastern el-Ghaur.

POLYPOGON, Desf. Kunth, Enum. Pl. I. p. 232.

Monspeliensis, Desf. K. l. c.

Heights between es-Sălț and Ḥasbân.

CHLORIS, Swartz. Kunth, Enum. Pl. I. p. 263.

VILLOSA, Pers. K. l. c. p. 267.

Water-shed between Ḥasban and Ma'ın. Wadı Zermerah, B. T. Lowne, in Herb. Kew.

AVENA, Kunth, Enum. Pl. I. p. 299.

STERILIS, Linn. K. l. c. p. 303.

Hill-tops to the east of es-Sălţ.

SCHISMUS, Beauv. Kunth, Enum. Pl. I. p. 384.

MARGINATUS, Beauv. K. l. c. p. 385.

Enclosure of el-Meshtå, border of the Syrian Desert.

LAMARCKIA, Monch. Kunth, Enum. Pl. I. p. 389.

AUREA, Mænch. K. l. c.

Eastern, desert plains of el-Belqâ.

BROMUS, Linn. Kunth, Enum. Pl. I. p. 412.

ARGYPHEUS, sp. nov.

Planta annua spithamæa; foliis lanceolatis paniculis paulo brevioribus longe ciliatis dorso molliter pubescentibus; spiculis 3-7 anguste oblongis; flosculis 5-9; glumis et paleis villoso-sericeis laxis.

A small species less than a foot in height. Culms three to seven springing cæspitosely from the annual root. Leaves short, lanceolate, the higher touching or never exceeding the panicles, ciliate with soft hairs, downy beneath. Spikelets three to seven, narrowly oblong, compressed. Flowers five to nine. Glumes and palets densely clothed with white loose silky hairs, giving, in connection with the canescence of the leaves, a silvery velvet-like appearance to the plant.

Most nearly allied to B. squarrosus, Linn., and to B. DIVARICATUS, Rohde.

An inhabitant of the Pine and Arbutus forests in the crest and northern slopes of Jebel 'Ausha'. A specimen from near Mersina, on the southern coast of Asia Minor, met with by Balansa, not referred to any species, has for some time lain in the Kew Herbarium.

SCOPARIUS, Linn. K. l. c. p. 420.

Openings in the Oak and Pine forests of Jebel 'Ausha'.

HORDEUM, Linn. Kunth, Enum. Pl. I. p. 454.

HEXASTICHUM, Linn. K. l. c. p. 455.

Western borders of the plain el-Belqå.

ÆGILOPS, Linn. Kunth, Enum. Pl. I. p. 457.

TRIUNCIALIS, Linn. K. l. c. p. 458.

About ruins, 'Umm el-Jauzeh, north of Jebel 'Ausha'.

ROTTBOELLIA, Brown. Kunth, Enum. Pl. I. p. 466.

DIGITATA, Sibth. et Sm. K. l. c. p. 468.

Arid declivities of Jebel Săwâdeh toward el-Ghaur.

FILICES.

ADIANTUM, Linn. Hooker & Baker, Synopsis Filicum, p. 113. Capillus-Veneris, Linn. H. & B. l. c. p. 123.

Grottoes, rivulet-boulders, mill-aqueducts, frequent.

CHEILANTHES, Swartz. Hooker & Baker, Syn. Fil. p. 131. FRAGRANS, Webb & Berth. H. & B. l. c. p. 134.

Clefts of rocks, ledges, in the wadies above es-Sălţ.

ASPLENIUM, Linn. Hooker & Baker, Syn. Fil. p. 190.

ADIANTUM-NIGRUM, Linn. H. & B. l. c. p. 214.

Shaded rocks and stony thickets, rare.

Сетегасн, Linn. H. & B. l. с. р. 245.

Ledges and old walls, Jebel 'Ausha' and Jebel 'Ajlan.

SCOLOPENDRIUM, Smith. Hooker & Baker, Syn. Fil. p. 246. VULGARE, Smith. H. & B. l. c.

Doorways and walls of rock-cut dwellings, stables, tombs, at Khirbet 'Afenâ, Jebel 'Ajlûn.

This list, one of carefully selected and dried specimens, might have been enlarged two or three times in length by the insertion of names of plants observed during the two summers of our exploration: in this form, however, it stands as a record of collections made in the months of April and May of our first season's work.

In addition to these a number of specimens collected do not here appear because not surely determinate, characters essential to identification remaining on other parts, generally fruit, sometimes flowers. Very many were found only once; the state of the moment was taken, while the earlier or later condition was never secured.

A few entered as "nearest" others may, from more material and further study, prove to be new species.

All plants of this list were determined at the Kew Herbarium chiefly by direct comparison, with the kind permission of Professor Daniel Oliver, F.R.S., F.L.S., and with the assistance of J. G. Baker, F.L.S. To both of these distinguished botanists I gladly render

most grateful acknowledgments; to the latter also for suggestions as to distinctive characters in a portion of the new species. Of these all specimens collected have, in like manner, received examination from Professor Asa Gray, LL.D of Cambridge, Mass., and the diagnoses above given, follow many suggestions which he has generously made. I am happy, too, in this opportunity to express my warmest thanks to Professor Edmond Boissier of Geneva, for a token of friendship and interest in this pursuit, a copy of his most admirable work, the *Flora Orientalis*, so far as published, sent to me on the field, and which could not fail to be of invaluable aid in these researches.

J. A. PAINE.

PHILOLOGY.

AN INDEX OF ARABIC NAMES

THE FOREGOING ARTICLES, TOGETHER WITH

PLAN \mathbf{OF} TRANSLITERATING. THE

'A, 'A.'

Qăbr en-Ne- قَبْرُ النَّبَي عَبْدُ ٱللَّه bî 'Abdullah.

'Adwan. عَدُوار،

-Jebel, Wad جَبَل وَادِي مَزَارِ أُوشَع . Wadî el-'Ahmar وَادِي ٱلْأَحْمَر

'ain, 'ayan. عَيْدِن عَيْدِن

Jebel 'Ajlan. جَبَل عَجْلُون

Răjm el-'Âl.

'Iraq el-'Amir. عَرَاق ٱلْأَمِيْر

Shejarat el-'Âmi شَجَرَة ٱلْعَامِريَّة

riyeh.

Amman عَبّان

Jâmi' el- 'Aqṣā. جَامِع ٱلْأَقْصَى أَرْيَحًا 'Arîḥâ.

.Tell el-'Arîsh تَكُ ٱلْعَرِيش

Wadi 'Arțâs. وَادِي أَرْطاس

Jebel 'Attaraz. جَبَل عَطَّارُوْز

Wâdt el-'Aujeh. وَادِى ٱلْعَوْجِة Khirbet 'Afena. خُوْبَه عَفَنَا

dî, Mezâr 'Ausha'.

Tell 'Âzûr. تَلَّ عَازُوْر

B.

لا بُرْزَله Kharab Bărzeleh. وا-Bedwan. Săhl el-Belqâ.

Khirbet el-Buq'an. خِرْبَة ٱلْبُقْعَان

o D.

Meshra: Damiyeh. مَشْرَع دَامِيَهِ Dâniyeh.

. وَادِي عَيْنَ ٱلْذِيْبِ Wadi, 'Ain edh-Dhib.

دِبِّيْن Dǐbbin. خِرْبَعَ ٱلْدِيرَةِ Khirbeted-Dîrăh. عَيْن دُوْك 'Ain Dûk.

. ن

وَادِى اَلْفَارِعَة Wadt el-Fâri'ah. وَادِى اَلْفَارِعَة Râs el-Feshkhah. رَاس اَلْفَشْخَة 'Ain el-Fuḍailī. عَيْن اَلْفُصَايُلْ

ظ Gh. el-Ghaur. خُرْبَة ٱلْغُبَيَّات Khirbet el-Ghubaīyāt.

غُنَيْمَات ظُنُوْس Jebel el-Ghurûs.

قبَل اَلْفُرُوس Jebel el-Ghurûs.

قبل ع قبل جَبَل حَدَيب Jebel Ḥadaīb.

Kharâb, Wâdi

Haīsâ.

'Ain el-Ḥamârah. عَيْن اَخْمَارَة 'Wâdî el-Ḥarâmîyeh.

خراب حَسْبَان Kharâb Ḥasbān. Râs 'Ain Ḥas-راس عَيْن حَسْبَان bān.

Wâdî, Shau- وَادِى شَوْنَة حَسْبَان net Ḥasbân.

Urqab 'Abl' عُرُقُوْبِ أَبِي ٱلْحُسَنِ el-Ḥasen.

Beni Ḥasen. بنبي حَسَن Beni Ḥasen. كَفْر هَوْدَع Kefr Hauda'. Ḥaurân. حَوْرَان el-Ḥimâr.

'Ayan عَيُونِ أَكُنَّر el-Ḥummăr.

'I. Mar 'Ilyas. مَار إِلْيَاس

J.

'Ain el-Jâdûr. عَيْنِ ٱلْجَادُور Jebel, Khirbet جَبَل خِرْبَة ٱلجُيلاً

el-Jaïlâ.

Baït Jâlâ.

بَجَش Jărăsh.

Rås Jîbâ.

jebel. حَمَل

Jebel Jedwa جَبَل جَدُوَى

Julal. حُلُول

نَيْن جدى Ain Jidi.

لَّهُ Khirbet Jil'ad. خَرْبَة جَلْعَاد

Khirbet Jel'ûd. خِرْبَة جَلْعُود

Săhl el-Jirfeh.

-Wadi, 'A وَادِي عَيْوْنِ ٱلْجُنْدَيْدِ

yûn el-Jüdaïd.

Wadi el-Karak. وَادِي ٱلْكُرِك

kâs. كأس

.Kefraïn كَفَرَين

Kharâb Ku-خَرَاب كُفَير أَبيبَلّ

fair 'Abî Bedd.

Wâdî, 'Ain وَادِي عَيْنِ ٱلْكُنْيَسَةِ Wâdî, 'Ain el-Kŭnaïseh.

kûz. کُوْز

L.

el-Lisan. اللسان

M.

.Ma'an مَعَان

Khirbet Madeba. خُرْبَة مَادَبَا

. Khirbet Ma'în خَرُبَة مَعيْن

رْقًا مَعيْن Zărqâ Ma'în.

Sărâbît el-Mush- سَرَابِيْط ٱلْمُشَقَّر -Jebel el-Măşlûbî جَبِل ٱلْمَصْلُوبِيَّة yeh. ăqqăr.

Khirbet el-Măș خَرْبَةَ ٱلْمَصْطَبَة tăbeh.

Masah. مَاسُوْم

mel'aqah.

Tell el-Mențărah.

لَّهُ الْمُشَتَى Khirbet el-Meshtå. حَرِّبَةَ ٱلْمُشَتَى Jebel Nebå'.

«Ain el-Mubarra شَفَا سَهْل نَبَاء Shefa, Sahl Neba'، عَيْن ٱلْمُبَرَّدَة

deh.

Mûjîb. مُوْجِب

Khirbet Mukaïs. خِرْبَة مُكَيس

Răjm, Kha- رَجْم خَرَابِ ٱلْمُخَيَّط

râb el-Mukhaiyat. وَادِي أَلْبَيْ النَّهُ Wadî 'Abî en-

Neb' el-Munyeh.

Jebel en-Nufai'l- جَبَل ٱلْنُفَيْعِيَّة Wâdi, 'Ayûn وَادِي عَيْوْن مُوْسَى

Mûsâ.

"Mŭslimin مُسْلبين

N.

.Wătât en-Na'am وَطَاة ٱلْنَعَم

Benî Na'îm. بنى نَعيْم

en-Nașirăh.

Wadi en-Na'ar. وَادِى ٱلْنَاعُور Wadi en-Na'ar.

.neb نَبع

nebî. نَبِي

nebăq.

Wadi, Shau- وَادِي شَوَنَة نِمْرِيْن Wadi, Shau-

net Nîmrîn.

Neml.

yeh.

er-Rumaimin. ق 'Ain er-Rumman. عَيْن ٱلْرُمَّان 'Shaikh مَيْخ تَبَلاَن ٱلْفَاصِيل Qàbelan el-Fadil. س ش ص S, Sh, S. -Nebi 'Abd el نَبِي عَبْدُ ٱلْقَادر Săfed. Qâdir. sahfeh. aăs'ah. Wâdî es-Saīr. وَادِي ٱلْسَير el-Qăstăl. . Ghaur es-Saïseban. غُوْرِ ٱلْسَيسَبَان Tell el-Qățțârân. عُوْرِ ٱلْسَيسَبَان Beni Şakhr. بَني صَخْر 'Ayan el-Qutai عَيْوْن ٱلْقُطَيْطِيْر es-Sălt. tir. Tell es-Sâmîk. تَل ٱلْسَامِك Khirbet el-Quwaï- خْرْبَة ٱلْقُوْيِجِيَّة en-Nebî Şămâ'îL jîyeh. .Khirbet Sar خربة سار R. Măqbărat Sârah. Qărn Şărțăbeh. قَرْن صَرْطَبَه Qiryet Rajib. Tell er-Rameh. Răjmet eș-Ṣau- رَجْمَةُ ٱلْصَوَّانِيَّة

خَبَل سَوَادَة Khirbet Râtmeh. خَبُل سَوَادَة Jebel Săwâdeh. خَبُل اَلْرُبَاحِيَّة Jebel er-Rubâhî- جَبَل اَلْرُبَاحِيَّة yeh.

ras. راس

wâniyeh.

عَبَل صياغَة Jebel Siaghah. Jebel Subbeh.

ير. Saf. 'Ain es-Sulțan. عَيْن ٱلْسُلْطَان

'Ain Şamiyeh.

Khirbet 'Umm جربَة أُمّ ٱلسُبّاق es-Sümmåq.

-Ara' أَرَاصي عَيْن خَرَاب سُوَيْمَه dî, 'Ain, Kharâb Suwaïmeh.

ت ط T, T.

-Wadi, She وَادِي شَجَرَة ٱلْطَبَّاعَة jărat eț-Ţăbbâ'ah. tell. تَاَّ،

Qiryet Tubneh.

أغ טי, טי.

Aba 'Ubaïdeh. أَبُوْ عُبَيْله

Wadi 'Umm 'Ul وَادِي أُمّ عُلَّيْقَه Jebel Shihân. وَادِي أُمّ عُلَّيْقَه laiqah. Jebel 'Usdum. جَبَل أَسْلُم

> W. .wadi وَادِي .wălî وَلِي

> > Y. ی

Khirbet Yâjûz. خربَة يَاجُوْز Tell el-Yusra. تَلَ ٱلْيُسْرَا

 \mathbf{Z} .

Khirbet Zal. خربة زَى Wâdî ez-Zărqa. وَادِي ٱلْزُرْقَا Jebel, Şăhât جَبَل صَهَات زَبُّود Zebbåd.

لزبيب Khân ez-Zebîb. .Tell Zîf تَلَّ زِیْف Burj Zîzâ'.

These names are thus transliterated by a system founded on the Essay of Eli Smith, D.D., and accommodated to the principles of Lepsius, as advanced in his allgemeine linguistische Alphabet. the former this system differs chiefly in restricting all Arabic vowels to their Roman equivalents, as e.g., all a vowels to our a signs; in assigning to each one of these Arabic vowels or vowel-combinations one, and only one, Roman long or short vowel-letter; in requiring the use of a certain vowel-sign, and no other, in every syllable or combination, according to the strength of consonants on one side or the other; in the substitution of a for ei, and in the adoption of q for ; in place of diacritical k. From the latter it differs apparently, though not really, in the employment of ordinary Roman or discritical signs in place of others created for the purpose, as, e.g., instead of; for s, h instead h' for γ , kh instead of χ for $\dot{\gamma}$, gh instead of $\dot{\chi}$ for $\dot{\zeta}$, th instead of θ for $\dot{\omega}$, dh instead of θ ' for $\dot{\delta}$; and, here really, in the retention of j for instead of g. It is true g is right, and its use would be accurate; but so long as we pronounce g hard before a and u, so long would there be a certainty of improper pronunciation.

A compact plan of this system appears as follows:

	CONSON	ANTS.	
ĵ '.	od.	بة ض	ك k.
b.	i dh.	! स	ل 1.
ლ t.) r.	₺ dh.	r m.
ن th.) z.	٠ ع	^{n.} ن
. j.	س s.	. ^{gh} غ	8 h.
د ب	.sh ش	f .	, w.
^{kh.} خ	.۶۰ ص	.۹ ق	. ی
	vowi	ELS.	

v a: Between any two letters of the least strength ه ج ث ت ب ن م ل ك ف ش س ز

^{&#}x27; u: In connection with any of the stronger , ی و د , any intensive نی ع خ ے ، or any guttural , ق ظ ط ض ص ذ

ر d: آ a.

رق ظ ط ض ص ف or intensives بي و ه ر With - ä: With

s: With gutturals جُع خ ج ، in feminine ending after) ع.

e: between any two بن م ل ك ف ش س زدج ث ت ب , in feminine termination after

, au.

غے جہ and gutturals, ق ظ ط ض ص ف ai: With intensives خے ج

ی و 8 ن م ل ك ف ش س زردج ث ت ب ar: Between بى و 8 ن م ل ك ف ش س زردج

Ĩā.

ن م ل ك ف ش س ز د ج ث ت ب ٢: Between any two

i: With بی و ه ر intensives بی و ه ر and gutturals بی ط ط ض ص ق s و intensives بی و ه ر

، ک

.آ کی

Between consonants of different degrees of strength, the representative of any short vowel is always that one demanded by the stronger letter; in monosyllables it may depend on an intensive or guttural not immediately adjacent.

final, preceded by o, is to be treated as .

is to be represented in all cases by its letter doubled.

J of the article J el-, though always written, is assimilated before the euphonic of solar letters, and, therefore, is not to be transliterated. In like manner the absorption indicated by of is not to be expressed.

J. A. PAINE.

FINANCE.

LIST OF SUBSCRIPTIONS.

Subscriptions received since the last acknowledgments in the Third Statement up to January 1, 1875. A new circular will be shortly issued containing the names of all patrons who have contributed to the funds of this Society from its commencement, with a brief history and plan of the work undertaken.

New York		D.		
City.		A. B. Darling\$10	00	00
	~~ ~~	1	25	
•	50 00		10	00
	10 00	l	00	00
	25 00	I	50	00
C. R. Agnew, M.D.	10 00		00	00
В.		E.		
Oliver Barton	10 00	E. W. Edwards	10	00
	00 00		10	00
J. T. Benedict, 1873, 1874	20 00	Mrs. W. Edwards	10	00
	10 00	Z. Stiles Ely	25	00
	50 00			
Rev. C. A. Briggs, 1874, 1875 2	20 00	F.		
C. W. Brinckerhoff 1	10 00	Nathaniel Fisher	50	00
A. B. Brown	10 00	William H. Fogg 30	00	00
	00 00	-		
	10 00	G.		
	10 00	John Gray	50	00
	10 00		10	
	10 00		10	
•	50 00		10	
M. C. D. Borden	50 00			•
_		H.		
o.		Rev. B. I. Haight, 1873 1	10	00
Rev. T.W. Chambers, 1874, 1875 2	20 00	_ ·	00	00
F. E. Church 2	25 00		00	00
	00 09		00	00
Matthew Clarkson 2	25 00	G. S. Holmes	10	00
Mrs. F. Cook 1	10 00	W. J. Hutchinson	10	00
	10 00	Rev. N. B. Hitchings, 1873 2	25	00
Edgar Conkling	5 00	_		
•	00 00	I.		
• , ,	00 00		35	00
W. J. Cummings 1	10 00	D. B. Ivison	00	00

J.	j S.
J. Augustus Johnson\$100 00	Hon. Sam'l Sloane\$100 00
Wm. H. Jackson 10 00	James Stokes, Jr 100 00
Robert Jaffray 10 00	John Stewart
Morris K. Jessup 100 00	James H. Sahler 10 00
Mrs. C. L. Jones 10 00	H. Studley 10 00
_	Charles S. Smith 100 00
L.	Rev. J. Cotton Smith, 1873 50 00
Geo. W. Lane, 1873 10 00	J. S 50 00
Edwin Lamson 10 00	Miss J 50 00
L. M. Lamson, 1873 10 00	Miss O
Reuben Langdon 10 00	Miss D
Miss R. S. Lowery 10 00	T.
M.	Charles Taylor 10 00
	Morris L. Thompson 10 00
Rev. G. H. Mandeville, 1873 25 00	J. Evarts Tracy 10 00
Mrs. G. F. Moore	A. W. Tyler 10 00
	_
Alexander Milne	▼.
J. M. Morrison	T. S. Van Volkenburgh 10 00
Hon. B. F. Manierre 100 00	Mrs. T. S. Van Volkenburgh 10 00
IIOI. B. F. Mandello 100 00	D. B. Van Emburgh 10 00
0.	
	W.
Isaac C. Ogden 100 00	W. Albert E. Whyland 10 00
Isaac C. Ogden	
Isaac C. Ogden 100 00	Albert E. Whyland 10 00 Ralph Wells 10 00 W. H. Webb
Isaac C. Ogden	Albert E. Whyland 10 00 Ralph Wells
Isaac C. Ogden	Albert E. Whyland 10 00 Ralph Wells 10 00 W. H. Webb
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland 10 00 Ralph Wells 10 00 W. H. Webb 100 00 B. S. Walcott, 1873 10 00 Auburn
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden	Albert E. Whyland
Isaac C. Ogden. 100 00	Albert E. Whyland

W. C. Dunton\$100 00	New Hamburg.
C. P. Dixon	Irving Grinnell
J. W. Elwell 100 00	
Mrs. J. W. Elwell 100 00	New Rochelle.
E. S. T. (cash)	Albert Smith, M.D 10 00
D. B. Fayerweather 100 00	Owego.
J. Howard Foote 20 00	Rev. D. W. Marsh 10 00
E. D. Goodwin	Rochester.
Wm. Howard	Rev. A. C. Kendrick 10 00
Dwight Johnson	
J. Eddy Leach 20 00	Staten Island. Rev. Charles J. Jones 10 00
Rt. Rev. Bishop Littlejohn, 1873 10 00	Rev. Charles 5. Jones 10 00
Tasker H. Marvin 10 00	Port Kent.
Mrs. E. Merrill	W. A. Peck 10 00
C. L. Mitchell	Warsaw.
Peter Notman	Augustus Frank 10 00
J. S. Rockwell	
R. S. Roberts 50 00	CONNECTICUT.
Mrs. R. S. Roberts 50 00	New Britain.
Rev. R. S. Storrs 25 00	E. H. Davison 5 00
W. H. Spencer 50 00	N. Felt 5 00
W. H. Swan	New Haven.
Miss C. Thurston 10 00 Miss E. Thurston 10 00	
Hon. J. M. Van Cott 50 00	Ex-President Woolsey 20 00 Prof. F. H. Bradley 10 00
Mrs. James P. Wallace 25 00	Prof. W. H. Brewer 10 00
John S. Ward 50 00	Henry Trowbridge 100 00
C. C. Woolworth 20 00	Treadwell Ketchum 100 00
Buffalo.	Rev. E L. Hermance 10 00
F. Gridley 10 00	Nelson Hall 10 00
Rev. V. R. Hotchkiss 5 00	-
Paschall P. Pratt 25 00	Indiana
Col. J. C. Smith 25 00	New Albany.
Catskill.	Rev. Robert Dixson
Mrs. Edgar B. Day 10 00	S. C. Day 50 00
mis. Edgar B. Day 10 00	ILLINOIS.
Fort Plain.	Evanston.
Rev. A. B. Briggs 10 00	E. W. Blatchford 10 00
Flushing, L. I.	Oak Park.
Rev. A. C. Reed 25 00	W. E. Blackstone 10 00
Millbrook.	Chicago.
Rev. H. N. Cobb 10 00	Rev. W. W. Patton, D.D 10 00

Kentucky.	New Jersey.
Lexington.—Per Rev. Stuart Robinson.	Bloomfield.
E. D. Sayre	Miss M. Fanny Dodd \$10 00
M. C. Johnson 10 00	Englewood,
Louisville.—Per Rev. Stuart Robinson.	Rev. H. M. Booth 60 00
Mrs. J. R. Butler 10 00	
H. Berkurts 10 00	Newark.
Robert Dunlop	Isaac A. Alling 50 00
W. N. Haldeman 20 00	Horace Alling 10 00
Geo. B. Kinkead	G. D. G. Moore 10 00
J. B. Kinkead	Daniel Price
Rev. Stuart Robinson, D.D 100 00	Chas. G. Rockwood, M.D 10 00
Miss Alice Short 50 00	Hon. J. W. Taylor 10 00
L. L. Warren 50 00	Joseph Tuttle 10 00
11. 11. Warren 00 00	Hon. W. A. Whitehead 25 00
Louisiana.	W. R. Weeks 5 00
LOUISIANA.	
New Orleans.—Per Rev. Stuart Robin-	South Orange.
son.	Rev. J. H. Worcester 10 00
Rev. H. M. Smith 10 00	
M + co + cyrycymma	Omo.
MASSACHUSETTS. Amherst.	Cleveland.
Prof. E. S. Snell 10 00	J. E. Colby 10 00
Prof. W. S. Tyler, D.D 10 00	Rev. H. C. Haydn 10 00
2101. W. S. 13101, D.D 10 00	P. M. Hitchcock 10 00
Missouri.	James M. Hoyt 10 00
Butler.	H. N. Raymond 10 00
J. B. Newberry 10 00	R. F. Smith 10 00
	H. B. Tuttle 10 00
St. Louis.—Per Rev. Stuart Robinson.	Col. Chas. Whittlesey 10 00
W. G. Clark 25 00	
Cash 1 00	PENNSYLVANIA.
D. K. Ferguson 10 00	Chester
Hugh Ferguson 3 00	Howard Osgood 10 00
Mary N. Hill 5 00	C
Dr. H. N. Spencer 10 00	Greenville.
Thos. E. Tatt	Rev. W. H. Roth 10 00
E. H. Rutherford 10 00	Philadelphia.
J. H. Wear 5 00	Mrs. W. H. Allen 10 00
	Rev. E. R. Beadle 125 00
MICHIGAN.	Alexander Brown 100 00
Ann Arbor.	Ezra Bowen
Prof. C. L. Ford, M.D 10 00	H. Dwight Bell
Hon. H. W. Rogers 10 00	E. P. Borden 50 00
NEW HAMPSHIRE.	Miss Anna Blanchard 10 00
Hanover.	Geo. W. Childs
Hiram Hitchcock 100 00	B. B. Comegys. 10 00

\$10	00	Hon. W. S. Pearce	\$ 10	00
100	00	Geo. H. Stuart	20	00
5	00	Rt. Rev. Bishop Stevens	50	00
10	00	John Wanamaker	100	00
25	00	Mrs. I. P. Wetherell	100	00
50	00	Miss A. C. Webb	10	00
20	00	Dr. Chas. S. Wurts	20	00
. 2	00			
10	00	RHODE ISLAND.		
10	00	1		
50	00	Rev. W. S. Child	5	00
10	00			
100	00	Washington, D. C.		
20	00	Jas. C. Strout	15	00
10	00	·		
	100 5 10 25 50 20 20 10 10 100 20	100 00 5 00 10 00 25 00 50 00 20 00 20 00 10 00 10 00 10 00 20 00	100 00 Geo. H. Stuart	100 00 Geo. H. Stuart. 20 5 00 Rt. Rev. Bishop Stevens 50 10 00 John Wanamaker 100 25 00 Mrs. I. P. Wetherell 100 50 00 Miss A. C. Webb 10 20 00 Dr. Chas. S. Wurts 20 10 00 RHODE ISLAND. Newport. 50 00 Rev. W. S. Child 5 10 00 10 00 Washington, D. C. 20 00 Jas. C. Strout 15

LIST OF SUNDAY SCHOOL SUBSCRIPTIONS—PAID.

NEW YORK.	1 Troy.
City.	Guild of St. John's Prot. Epis. \$10 00
Fourth Avenue Pres. Ch., 10	
Maps\$100 0	West Troy.
Madison Square Pres. Ch 10 0	South Reformed Church 10 00
Calvary Prot. Epis. Ch., 2 maps. 20 0) 7
Holy Communion Church 10 0	
King Street Sunday School 10 0	First Presbyterian Church 10 00
St. Ann's Church 10 0	
St. Peter's Lutheran 10 0	CONNECTICUT.
The allows	Hartford.
Brooklyn.	Pearl St. Cong'l. Ch 10 00
Christ Church Prot. Epis 10 0	1 37 77
Christ Church E. D. Prot. Epis. 10 0	New Haven.
Church of the Messiah Prot.	Davenport Cong'l. Ch 10 00
Epis 10 0	New Lebanon Mission 10 00
St. Paul's Prot. Epis 10 0	St. Paul's Prot. Epis 10 00
Clinton Ave. Cong'l 10 0) 77
Rochester Ave. Mission 10 0	Plantsville.
First Presbyterian, Henry St 10 0	Congregational Church 10 00
Bedford Ave. Reformed 10 0	
A to	MICHIGAN
Amenia.	Olivet Congregational Ch 10 00
M. Epis. Church 10 0)
Buffalo.	NEW JERSEY.
Niagara Square Baptist 10 0	Boonton.
-	First Presbyterian Church, 10 00

FINANCE.

Camden.	St. Matthew's Prot. Epis \$10 00	
First Pres. Church \$10	0 St. Philip's Prot. Epis 10 00	
Elizabeth.	Grace Prot. Epis	
St. John's Prot. Epis. Ch 10	Male Bible Class 10 00	
Hackettstown.	Female Bible Class 10 00	
First Pres. Church 10		
Wandalain	Tabernacle Presbyterian 10 00	
Montclair.	West Spruce St. Presbyterian. 10 00	
First Presbyterian Ch 10	Woodland Presbyterian 10 00	
Parsippany.	Harriet Holland Memorial Pres. 10 00	
First Pres. Church 10	Ninth Presbyterian 10 00	
(Troy) Sunday School 10	· 1	
Оніо,	St. John's Prot. Epis 10 00	
Cleveland.	Lancaster.	
First Pres. Church, 2 Maps 20	First Presbyterian 10 00	
PENNSYLVANIA.	Wilkes Barre.	
Philadelphia.	St. Stephen's Prot. Epis 10 00	
All Saints Prot. Epis 10	00	
Ch. of the Epiphany Prot. Epis. 10	W. gyrrygman, D. C.	
Male Bible Class 10	Washington, D. C.	
Female Bible Class 10	0 Western Presbyterian 10 00	

MEMBERS OF THE SOCIETY.

President:

PROF. ROSWELL D. HITCHCOCK, D.D., LL.D.

Vice-Presidents:

HON. WILLIAM E. DODGE. WILLIAM A. BOOTH, Esq., JOHN TAYLOR JOHNSTON, Esq., HOWARD POTTER, Esq.

REV. HOWARD CROSBY, D.D., LL.D.,

Secretary.

A. S. HATCH, Esq., 5 Nassau Street, N. Y.

Treasurer.

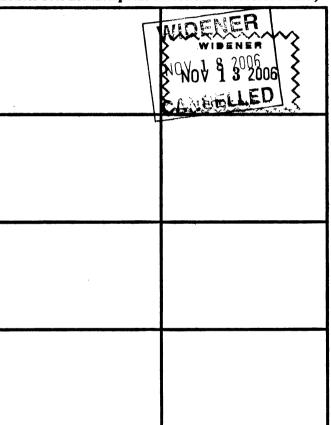
Rev. WILLIAM ADAMS, D.D., LL.D., New York. Rev. DANIEL MARCH, D.D., Philadelphia. Rev. LEONARD BACON, D.D., New Haven. Rev. S. C. BARTLETT, Chicago. Rev. E. R. BEADLE, D.D., Philadelphia. Rev. R. R. BOOTH, D.D., New York. Rev. PHILLIPS BROOKS, D.D., Boston. Rev. W. I. BUDINGTON, D.D., Brooklyn. Rev. T. W. CHAMBERS, D.D. FREDERICK E. CHURCH, Esq., New York. Rev. LYMAN COLEMAN, D.D., Easton, Penn. Prof. James D. Dana, LL.D., New Haven. Prof. GEORGE E. DAY, D.D., New Haven. Rev. F. S. DE HAAS, D.D., Jerusalem. Rev. D. STUART DODGE, New York. Hon. SMITH ELY, New York. WILLIAM FAXON, Esq., Hartford. CYRUS W. FIELD, Esq., New York. Rev. W. L. GAGE, Hartford. Pres. D. C. GILMAN, Oakland, Cal. Rev. E. P. GOODWIN, D.D., Chicago. Prof. H. B. HACKETT, D.D., LL.D., Rochester. Hon. J. BALDWIN HAY, Washington, D. C. Prof. JOSEPH HENRY, LL.D., Washington. Hon. JOSEPH HOLT, Washington, D. C. S. S. L'HOMMEDIEU, Esq., Cincinnati. D. WILLIS JAMES, Esq., New York. ARNOLD B. JOHNSON, Esq., Hackensack, N. J. Prof. A. C. KENDRICK, D.D., Rochester. JAMES STOKES, Jr., New York.

FREDERICK MARQUAND, Esq., New York. Rev. RICHARD NEWTON, D.D., Philadelphia, Prof. E. A. PARK, D.D., Andover, Mass. Rev. W. W. PATTON, D.D., Chicago. Pres. Noah PORTER, D.D., LL.D., New Haven. W. C. PRIME, Esq., New York. Rev. C. S. ROBINSON, D.D., New York. Rev. STUART ROBINSON, D.D., Louisville, Kv. JOSEPH SELIGMAN, Esq., New York. W. R. SINGLETON, Esq., Washington, Rt. Rev. Bishop STEVENS, D.D., Philadelphia. Prof. H. B. SMITH, D.D., LL.D., New York, Rev. John Cotton Smith, D.D., New York. Rev. R. S. STORRS, D.D., Brooklyn, N. Y. Prof. James Strong, D.D., Madison, N. J. Rev. WILLIAM TAYLOR, D.D., New York. Prof. W. H. THOMSON, M.D., New York. Prof. W. S TYLER, D.D., LL.D., Amherst, Mass. JOHN T. TERRY, Esq., New York. Judge Hooper Van Vorst. New York. A. O. VAN LENNEP, Esq., New York. W. R. VERMILYE, Esq., New York. Rev. J. H. VINCENT, D.D., New York. Rev. WILLIAM HAYES WARD, D.D., New York. Rev. E. A. WASHBURN, D.D., New York. JAMES W. WEIR, Esq., Harrisburg, Penn. Rev. SAMUEL WOLCOTT, D.D., Cleveland, O. Pres. T. D. WOOLSEY, D.D., LL.D., New Haven.

WIDENER LIBRARY

Harvard College, Cambridge, MA 02138: (617) 495-2413

If the item is recalled, the borrower will be notified of the need for an earlier return. (Non-receipt of overdue notices does not exempt the borrower from overdue fines.)



Thank you for helping us to preserve our collection!



